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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 12. FOURTH QUARTER, 1842. Vol. VII.

[From the "Periodical Accounts," &c.]

I. LABRADOR.

FROM NAIN.

"The copies of the *Esquimaux Pentateuch*, which we have received by the ship, will be in the hands of our people, ere many months have elapsed. While engaged last winter in the distribution of the copies of the New Testament, for which we have also to thank the British and Foreign Bible Society, I took the opportunity of bringing its object and labours under the special notice of our people. They all expressed great thankfulness to the Society, for having been so kindly mindful of their wants, and when reminded, that it would doubtless be agreeable to the committee, to receive some proof of the gratitude they felt, all the men present with one voice declared, that they would gladly give a quantity of seal's blubber, as soon as they had any to bestow. A man named Adam, immediately went and brought us an offering out of his little store; the others promised to make a similar contribution, in the course of the summer, if they were blessed with success in the seal-hunt. The season proved, however, so unfavourable, that but three fathers of families, named Moses, Joash, and Abraham, were enabled to fulfil their well-meant intention. Their joint offering amounts to three gallons of pure seal oil, the value of which we would request you pay over to the Bible Society in their name, and with our sincere Christian regards.

"By the use of the new edition of the Esquimaux hymn-book, for which we are indebted to your Society, the liturgical part of our worship is greatly enlivened. Every member of our congregation who can read, is anxious to have a copy; and as we have but nine or ten adults who are unable to read, the number that we require is considerable. We hope, therefore, to receive a further supply next year.

"The schools were diligently attended last winter. Several of our pupils write a very tolerable hand, and others, who have taken the

lead or slate-pencil into their hands for the first time, although still rather awkward, give good hopes of future proficiency. Cyphering appears more difficult to the generality, yet there are some who find pleasure in this also. With geography they seem much delighted, and it is, indeed, pleasant to observe how they gradually attain to correct ideas of the form of the earth, and the nature of its division into land and sea. It is a pity, that we have no better means of instructing them in this branch of useful knowledge, than a clumsy old-fashioned globe and a few antiquated maps. If some kind friend would send us a few good maps of the world and its several quarters, we should be greatly obliged. The presents, which our English and German friends have enabled us to distribute among our children, at their yearly examinations, have caused them great joy, and we beg to return cordial thanks for them to their kind benefactors.

"JOHN LUNDBERG."

"You will have heard of the distress which prevailed here last winter, owing to the failure of the attempts of our Esquimaux to take seals, both in kayaks and in nets. Nearly eighty persons were obliged to leave the settlement, and to resort to the distant fresh-water lakes in the hope of obtaining a provision, however scanty, for themselves and their families. Circumstances of this kind are very trying to us, for since the majority of our people are obliged to spend a considerable part of the summer at a distance from us, during which time both themselves and their children are deprived of the ordinary means of grace, and of useful instruction, their absence for several weeks in the winter, proves a serious additional bar to their improvement. Yet with all the disadvantages under which we labour, arising from these and other causes, we are not without cheering evidences, that the Lord blesses the testimony of His feeble servants. Not unfrequently are we favoured to hear the anxious inquiry, 'What must I do to be saved?' and to have an opportunity of directing such awakened souls to Jesus Christ, the friend of sinners. The five books of Moses, which our Esquimaux have now in their hands, have been perused by many with great interest, especially the book of *Genesis*, containing so many important and instructive facts. Several have expressed their great astonishment at the extreme age of the antediluvian patriarchs, inquiring if men lived so long, because they were so very good; others tell us they are glad, that they can now read for themselves how the world was created. "C. G. ALBRECHT."

"I HAVE much cause to be thankful for the good health which I have enjoyed, during the past year. I had no return of my old complaint, and during the time when the influenza and other ailments prevailed, both in our Mission family and among the Esquimaux, I was able, with the exception of a very short interval, to minister to the comfort of others by personal attendance, and by the supply of the needful medicines. To some of our poor famishing Esquimaux, a little wholesome food proved, however, the best restorative we could offer.

"F. C. FRITSCHE."

FROM OKKAK.

"I CANNOT express in words the feelings which pervaded my breast, when I once again set foot upon the rugged coast, on which I had spent my years of childhood, and gazed upon the rocky heights, with which I had once been so familiar. It is my earnest prayer to the Lord, that He would bestow upon me a large measure of His grace and Holy Spirit, and such a portion of ability for the performance of my allotted work, that I may soon find myself of some little use to my brethren at this station, who have long been in need of assistance. FRED. MARTIN."

"OUR official letter will have given you the needful details of the season of trial through which we have been called to pass, owing to the indisposition, more or less serious, of almost every individual of our Mission family. We were, indeed, for some weeks in a state of great distress and suffering, and had no other resource than to cast ourselves on the mercy, power, and faithfulness of the good Physician. There are few who can conceive, what it is to be cut off, under such circumstances, from all human help, and to be almost buried among ice, snow, and rocks. The arrival of Br. Vollprecht from Hebron at the time of our greatest need, we felt to be truly providential.

"Though many of our Esquimaux suffered grievously from want of food during the past winter, they were mercifully preserved from actual starvation, which was the lot of not a few of their heathen countrymen. As they remained at the settlement, they had also the privilege of attending regularly the services at the house of God, for which many expressed themselves truly grateful.

"G. HERTZBERG.

"WHILE I remained at Hebron I continued in charge of the school, with which I had much pleasure. When the children returned with their parents from their summer wanderings, I was happy to find, that some of them had attended to my exhortations at parting, and been diligent in learning during their absence. Their subsequent proficiency afforded me much enocuragement; and I am free to confess, that, when I was called away to assist our Brethren at Okkak, nothing pained me so much as the separation from these dear children, whose confidence I had succeeded in gaining. My journey to Okkak was performed in the severest weather. When I set out at 4 o'clock in the morning of the 15th February, the thermometer stood 20 degrees below 0 Fahrenheit. As I had eighteen strong dogs to my sledge, I hoped to reach Okkak in a day, but owing to the badness of the track, I was obliged to halt for the night in an Esquimaux house, the interior of which was not quite so clean or comfortable as a European stable. The next day we had a dreadful snow storm, with gusts of wind, which tossed the sledge fearfully about; but, by God's mercy, we reached Okkak before nightfall to the great joy of the Mission family.

"F. T. VOLLFRECHT."

FROM HEBRON.

"You will be sorry to hear, that the Esquimaux population living to the north of us is diminishing from year to year. At Nachvak there were nearly 300 persons residing, about twenty-two years ago. Now there are only *two* winter-houses, sometimes only *one*, containing at most from twenty to thirty persons. For some years, after we came to reside at this place, we had from eight to ten sledges visiting us in the winter, for purposes of traffic. Last winter there were only four, three of which had come from Saeglek. The tide, I suspect, sets towards the Ungava country. At Killinek (Cape Chudleigh) hunger and sickness have prevailed among the people, of whom many have been carried off. The Esquimaux think, that they caught the sickness from the Europeans in the Koksoak or South River, whither they had gone for purposes of trade.

"JONA. MENTZEL."

"THAT my health has been so good, during the year past, and that my dear wife has recovered so well from her confinement, is a subject of special thanksgiving to us both. On our arrival we found our dwelling-room nearly unfurnished, and as our infant was the first that had been born at Hebron, it had also its share of the inconveniences, to which we were of necessity subjected. The Lord, however, mercifully helped us through. After I had got matters into order, I found time for a visit to the poor heathen at Saeglek, of which there are some particulars in our diary. I can truly say, that my compassion for these poor people was greatly increased, by the opportunity thus afforded me of contrasting their pitiable circumstances, with the condition of their more favoured countrymen in our settlements.

"Our helper Brother Renatus is a valuable auxiliary on these occasions, being truly concerned for the salvation of his countrymen. I heartily wish, that we could pay such a visit every month.

"A. FREITAG."

"HAVING been confined to the house, since the first of June, by a hurt upon my left foot, I have had more time at my command for the work of translation than I expected, and have, in consequence, been enabled to complete the translation of the twelve minor Prophets, and the Proverbs of Solomon. I have also translated three fresh tracts, but have had no time to make a fair copy of them.

"For several years past, I have been giving instruction to three Esquimaux youths in organ playing; and I am pleased to find that my labour has not been altogether thrown away. Our violin players often meet to practise, and show some skill in the use of their instrument, being able to assist in the performance of easy anthems, difficult as they find it to keep strict time. The Esquimaux are certainly a musical nation.

"LEWIS MORHARDT."

FROM HOPEDALE.

"As a proof of the anxiety, which the non-arrival of the Harmony at the usual time occasioned us, I may mention, that, before we heard of her having actually reached Okkak, we had begun to put ourselves on short allowances of more than one article, of which we had but a small stock remaining in our store.

"I must do our Esquimaux the justice to say, that they have this summer exerted themselves in the cod fishery with greater diligence and perseverance than I have ever witnessed before; for this they deserve the more credit, as the occupation of fishing is much too simple as well as too tiresome for their taste. On the whole, we cannot charge our people with laziness; for in winter, when no seals are to be caught, they are busily employed in cutting boards, and building boats. Last spring, three new boats were launched at this place; so that we have now a flotilla, of not fewer than fourteen to sixteen two-masted vessels, and several smaller ones, all which, except two, are the work of their own hands. There are, at present, four men busily engaged, in the construction of a large boat for the service of the Mission. "J. P. Stock."

"The weather this summer is very variable, and seems to present an epitome of all the seasons. Rain and dew, hoar-frost and snow, heat and cold, calms and storms, thunder and lightning, light and darkness are perpetually interchanging. We have frequent fogs and haze, the latter accompanied with a strong southwest wind, and a heat of from 70 to 80 degrees of Fahrenheit. Once it was attended with a strong smell of burning, and an immense quantity of dust, like fine ashes, which was deposited thickly upon the linen which was hanging out to dry, and the boards that were piled upon our Mission premises. This state of weather was succeeded by a furious thunder-storm. Our garden produce has not thriven this year, for though there was much rain and heat, we had a severe frost in the night between the 17th and 18th, which spoiled our potatoes. Nor is the cranberry harvest likely to prove more abundant.

"Z. Glitsch."

"I have again been busily occupied with school-keeping during the past winter. The Infant School was sometimes attended by nearly fifty children—a larger number than ever before; and in the ordinary day school there was no lack of scholars, though the attendance was by no means as regular as I could have wished. We have often to regret the want of parental discipline, which too generally prevails among the Esquimaux, and which is one cause of the negligence shown by the children. On one occasion, I urged the father of a boy, whose backwardness in learning was notorious, to see to it, that his son was more regular in his attendance at school. He made all kinds of excuses for the lad, and pleaded, among the rest, that he was naturally dull of comprehension; but when I afterwards found, that the boy was really taking more pains and making greater progress in learning, I could not help mentioning it to the father, and expressing

my satisfaction at his improvement. The good man immediately answered with a self-complacent smile,—'No wonder, for I have given him a good beating.' I cannot help here observing, that a supply of little pictures and other presents, for those children who really take pains and make progress, would be of very great service to us, in the prosecution of our duties as instructors of youth.

"You will have heard, with sorrow, of the loss which we have sustained by the departure of our first national assistant *Amos*, on the 27th of April last. During his illness of eight days, I visited him frequently, and greatly to my own edification. When I saw him the first time, he was sitting on his bed of rein-deer skin, for the oppression on his chest would not permit him to lie down; and at no great distance from him was the box, in which he kept his New Testament, and other printed portions of Scripture. I inquired, if he was still able to read; 'Yes,' answered he, 'I have been reading this very day, and thinking how precious is the gift of God's Holy Word, and how thankful we ought to be to our brethren and friends across the ocean, for having provided us with this treasure.' At a subsequent visit, I found him sensibly weaker. When I expressed my belief, that this illness would be the means of his departure, and asked, if he was ready to go to Jesus, he replied, 'My family are praying earnestly for my recovery, and for their sakes, I would gladly live a little longer, but I am quite resigned to our Saviour's will.' The loss of this worthy man is greatly regretted by our whole congregation. One day last winter, he had been requested to deliver an address to the children, and when I went, in compliance with his wish, to inform him, that it was time for the service to commence, I found him on his knees, engaged in earnest prayer to the Lord for his help and blessing. The example of such a man has spoken yet more powerfully to his countrymen, than even his valuable advice and exhortations.

C. Barsoe."

[From the "Periodical Accounts," &c.]

II. SURINAM.

EXTRACT OF A LETTER FROM BROTHER W. TREU.

"*Paramaribo, May* 29, 1841.

"Dear Brother,—Convinced of the lively interest which you feel in the progress of our Missionary work in general, I am induced to send you a few particulars relative to that portion of it which is committed to our instrumentality, in the important colony of Surinam. I shall be truly thankful, if any thing that I may write proves acceptable to our British friends.

"The bearer of my letter is a Negro sister, to whom we can give the testimony, that she is a faithful follower of the Lord Jesus, and shows by her walk and conversation, that she cleaves to Him in simplicity of faith. In the vessel which conveys her to Europe, our dear Christian friend Miss Maria B. has also taken her passage,

together with her mother and brother. After a short visit to Holland, it is her intention to proceed to England, and to fix her residence in that country. She was born in Surinam, and baptized in the English Church; but at a suitable age, was sent for education to Europe, where she passed her youthful years amid scenes of gaiety and dissipation. Having been awakened to a sense of her lost condition, under the ministry of an English clergyman at Amsterdam, she forsook the ways of the world, and resolved through grace, to walk henceforth on the narrow road to life eternal. Since her return to Surinam, she has approved herself as a true follower of the Lamb, and we have enjoyed such fellowship with her, as we have been permitted to hold with few. Though a member of the Church of England, her attachment to our church has been exhibited in various ways, and we have felt it a privilege to admit her to all our special services, including the Lord's Supper and our monthly meetings for prayer and intercession. If she should come to reside, for a longer or shorter time, near any of our English congregations, I am sure that she will be received with the affection due to a sister in Christ.

"But it is time to turn to the subject of the Missionary work in which we are engaged. In doing this, how gladly would I refresh your spirit, by accounts of an equally cheering nature, with those which you receive from the British West Indies and South Africa. But, truly, we must acknowledge ourselves to be still far behind those favoured scenes of missionary labour, especially in all that relates to the instruction of the young. Schools we have, it is true—one in the morning of every day, for boys; and another in the afternoon, for girls—and we are far from denying or depreciating the blessing, which the Lord has laid upon them in seasons past. On the contrary, we are bound to declare, that the evidence not unfrequently afforded us, on our visits to the sick and dying, of the good effects of the instruction imparted in early life, has tended greatly to our encouragement. The seed sown has manifestly sprung up, and in due time brought forth fruit, notwithstanding the rank abundance of weeds of every description, by which it has been surrounded, and which have threatened to choke it. What we have most to complain of, here in town, is the extreme irregularity of the attendance at school, which greatly interferes with the adoption of a methodical system of instruction. It were indeed much to be desired, that the members of our congregation were more disposed to show their value for the lessons imparted to their children, by taking care to send them to school; but, alas! their own ignorance makes them far too careless and indifferent. In the British West Indies, the emancipation of the slaves has given a wonderful impulse to the work of education; here, the continued prevalence of slavery proves a great hindrance to it. The prejudice against teaching the Negroes to read, is unhappily so general and so deeply rooted, that the progress of school-instruction is hereby greatly impeded. You are doubtless aware, that Mr. Karsseboom, a zealous friend and promoter of the Mission of our Church in this colony, especially on the properties of which he has had the immediate management, assisted us, not

long since, to establish a school at Charlottenburg, for the children and youth of the neighbouring estates, in the hope that the instruction imparted would be the means of enabling the pupils to extend to others the blessing of Christian education. The number of scholars was ten, several of whom made very good proficiency, and gave the best hopes of future usefulness; when, suddenly, Mr. Karsseboom received positive orders from several of the proprietors in Holland, to send the children back to their respective plantations; owing to which circumstance, and to the prejudice excited against this benevolent and Christian design, the number of scholars has been reduced to two. Mr. K. is, at this very time, on the point of returning to Holland, with a view of making personal representations to the parties who are at present opposed to the progress of education, and endeavouring to counteract the impressions made upon their minds. In his success we feel deeply interested; and, though we pray to be preserved from the temptation of resting upon an arm of flesh, we cannot but consider his continued presence in this colony, as of the utmost importance to the well-being of the work in which we are engaged, and to the progress of religious knowledge both among old and young. May the Lord himself, who has the hearts of all men in His hand, direct the course of events for the advancement of His own cause. If He undertake for us, we need not be apprehensive as to the result. Help us to pray for grace, to submit to His appointments, and to wait His time, while we endeavour faithfully to perform what He requires of us, and to combine the wisdom of the serpent with the harmlessness of the dove.

"In the course of the last year, we formed two new Missionary establishments in this colony; the one, on the Upper Nickery, under the care of Br. Jacobs, the other, among the Bush negroes on the Upper Surinam. At the former, called Salem, a church was solemnly opened for worship on the 4th of April last; on which occasion, ten adult negroes from the neighbouring estates were baptized, as the first fruits from this promising and extensive field. This church has been built at the cost of friends of the Mission, here and in Holland, and being the first that has been provided for the spiritual instruction of the plantation negroes, is regarded with much interest. May others be soon erected on the rivers nearer to us; thereby the ministrations of our brethren among the negroes attached to the numerous estates, which they now visit periodically, would be greatly facilitated. Much time and strength are, at present, wasted on the tedious voyages from one plantation to the other. The poor people show great eagerness to hear the Gospel; and we may hope, under the divine blessing, to collect, in due season, a numerous congregation at Salem. Br. Jacobs has already above thirty children in his day-school; and a considerable number, both of adults and children, attend his Sunday instructions.

"On the plantation Berg-en-dal, there is also manifested a very encouraging desire after the Gospel. On occasion of the consecration of a church, on the estate of a Mr. Van Emden, a proprietor of Israelitish extraction, I paid a visit, in February last, to Berg-en-dal, where I had the pleasure to attend a very interesting service, held by

the principal Negro-driver, Thomas Martin; a valuable helper-brother. It consisted of the reading of a portion of Scripture, accompanied with singing, and a short practical address, delivered with much feeling and unction. This worthy man likewise holds occasional meetings for prayer, which appear to be greatly blessed. In catechizing the children on the following Sunday afternoon, I was both gratified and surprised at the knowledge of Scripture they displayed, especially when I considered the very defective instruction they receive. The widow of our dear Br. Voigt has resided at this place for the last four months, and done what she could, to care for the school and attend to the sick. She went thither, merely on a visit, for the benefit of her health; but the good people soon became so attached to her, that they would not hear of her leaving them again, till a missionary couple could be regularly stationed among them, of which there is no prospect at present.

"Among the Free or Bush negroes, four or five days' voyage up the Surinam from Berg-en-dal, the seed sown in tears by our worthy predecessors at Old and New Bambey, begins to spring up and bring forth pleasant fruit. The children and grandchildren of the well-known John Arabi (or Arabini), several of whom were baptized in childhood, but being afterwards left to wander as sheep without a shepherd, grew up in heathenism, were induced of their own accord, to erect a church and dwelling at the village of *Gingeh*, or *Jenjen*, little more than an English mile from New Bambey; which done, they never ceased importuning us for a resident missionary, till towards the end of last year, Br. Rasmus Schmidt and his wife were commissioned to re-occupy this long neglected sphere of labour. On the arrival of Br. and Sr. Schmidt at Worsteling Jacobs, they were met by a company of Negroes from Gingeh, who escorted them to that village with joyful hymns of praise. Their arrival took place on the 28th of December last, and they immediately entered upon their work with diligent alacrity, making the needful arrangements for the spiritual service of their sable flocks, and the conduct of the school. May the Lord accompany them with His abundant blessing! You have probably seen the very original letters addressed to us by Job. This man is now Br. Schmidt's house-servant and chief national assistant. We pray the Lord, to keep him humble in heart and steadfast in purpose, and to render him instrumental in the pulling down the strongholds of superstition and idol-worship, which oppose such obstacles to the spread of the Gospel in this district. Thus you see, dear brother, that we are favoured by our Lord, notwithstanding our great unworthiness, to raise here and there the standard of His cross, in a region which has long been a land of darkness and of the shadow of death. May many flock to it, and become faithful soldiers of Jesus Christ.

"We have lately printed, with the help of our small press, a new edition of our Negro-English hymn-book, consisting of 1600 copies. A Negro youth, who is at the same time our school-assistant, performs the work of compositor, pressman, and bookbinder, and executes his threefold task very creditably. The process is indeed a slow one, but that is of no great consequence.

"In conclusion, we commend ourselves and the work committed to us to the remembrance and prayers of our Christian friends."

[From the "Periodical Accounts," &c.]

III. SOUTH AFRICA.

The intelligence from this Mission continues to be cheering. The prospect of a good harvest raised the spirits of our brethren, as well as of their Hottentot flocks; and the evidence afforded them, of a progressive work of the Holy Spirit on the hearts of the people committed to their charge, encouraged them to renewed diligence and faithfulness in their calling. From Shiloh alone there are mournful tidings. The Lord appears to have visited Br. Bonatz once again with the heaviest of all bereavements, by taking from him his dear wife, shortly after giving birth to an infant son. May He mercifully comfort and sustain our dear brother under this fresh and very sore affliction! He only can do it! The short letter from the widow of our dear Br. Hallbeck, will be read with interest, as exemplifying a simple trust in God, a devotedness to his cause, and a desire to help the needy and relieve the afflicted, peculiarly suited to the character and circumstances of one "who is a widow indeed."—1 Tim. v. 5, 10.)

EXTRACT OF A LETTER FROM BROTHER L. TEUTSCH.

"*Genadendal, Nov. 26th*, 1841.

"Dear Brother,—I resume my pen with pleasure, for the purpose of giving you some further particulars relative to the progress of the Mission in this part of the world, and the personal and domestic circumstances of those who are engaged in it. My first notices must refer to the latter subject.

"You will regret to hear that Br. De Fries has been so great a sufferer from rheumatism, that he has found it necessary to consult a physician of some experience, who resides in the neighbourhood of Cape Town. We pray, that the advice he receives may prove of service to him. Sr. De Fries is also an invalid, being seriously lame, from an old hurt in her leg. The rest of our number are well, through mercy.

"On the 3d of November, our waggon returned from conveying Br. and Sr. Kschischang to Shiloh, and Br. and Sr. Stoltz to Enon. The widow Sisters Halter and Hoffman, and the children Henry Stoltz, and Lewis Nauhaus, who availed themselves of this opportunity of travelling hither, had a tedious and toilsome journey, during which they were, however, graciously preserved from any serious injury.

"From Br. Bonatz, of Shiloh, I have a letter, dated the 27th of October. On the 18th, his dear wife was delivered of an infant son, who lives, and is likely to do well. She had been brought very low, but up to the date of the letter, had continued gradually to gain

strength. This circumstance, and the safe arrival of Br. and Sr. Kschischang, had greatly revived his spirits, and cheered him on in his labours. He states, that the whole Mission family was in the habit of attending his Tambookie school; for the sake of learning the Caffre language, in which they were making good progress. After a long drought, by which both our brethren and the Tambookies had lost many head of cattle, the country had been again refreshed by abundant rains. The corn looked very promising, and there was hope of a plentiful harvest, if only the crops were preserved from the plague of locusts. They were also led to anticipate the return to them of several Tambookie families, who had left the settlement in consequence of the prevailing drought and scarcity of food.

"Br. and Sr. Stoltz were in full activity at Enon, and at Clarkson, Elim, and Groenekloof, the work of the Lord was proceeding with many tokens of His favour.

"Throughout the colony, the prospects of the husbandman are cheering. The barley is already cut, and the wheat is nearly ready for the sickle, without having received any injury from the *rust*.

"At this busy harvest season, our place is half deserted. There is little besides the lively singing of the school children, to disturb the silence that reigns around us. At this moment I hear Ezekiel Pfeiffer, and his host of infant scholars, raising their voices to the tune 'Zegen God en vervaar.'

"How rapid is the flight of time! Yesterday a year had elapsed, since we lost our dear Brother Hallbeck; and how soon will similar reflections be called forth by our own removal hence. 'If those are counted happy which endure,' how much happier are they, who have passed safely through the scenes of trial, peril, and distress, which are inseparable from our journey through this wilderness, and are now, and for ever, at home with the Lord. Let us then not refuse to wish joy to our dear friends and fellow-servants, who have reached that place of security and of rest,—of endless and unspeakable bliss."

EXTRACT OF A LETTER FROM SISTER HALLBECK.

"*Genadendal, Sept.* 23*d*, 1841.

"Dear Brother,—Accept my heartfelt thanks for your affectionate letter of condolence, on the departure of my beloved husband. I believe there were few who knew him more intimately, or valued him more highly, than you did, and who were, therefore, better able to sympathize with his family, and with the mission he so faithfully served, under the loss both have sustained by his removal. It remains now my daily and earnest prayer to our Saviour, that our dear children may prosper for Him, and that our sons especially may become zealous labourers in His vineyard. This was the ardent wish of their dear father, on behalf of them all. Our eldest, Theodore, is a useful teacher in the Mission-school at Kleinwelke; but of William I have heard nothing, since he left Zeyst for Berlin, where he had his father's permission, to endeavour to improve himself in the practice of medicine, in the hope, that one day or other, he might turn his knowledge to account for the good of this mission. Since the

departure of my dear husband, I have found a mournful pleasure, in visiting the sick, and ministering to the relief of their necessities,—a service with which I am permitted to combine the care of our little apothecary's shop or dispensary. But how often, in the discharge of this duty, do I miss the presence and advice of my lamented husband! Thus far, however, the Lord has helped me on, from day to day; and I look to Him for His gracious support and blessing, in all that concerns myself, my family, and my poor service. The continued prosperity of the Mission is a subject of real joy and thankfulness to me; and the improving state of the numerous gardens and fields, by which we are surrounded on every side, affords me great delight. There is at present the prospect of a plentiful harvest, for which the name of the Lord be praised. My daughter Gustava joins me in Christian regards to yourself and all our dear British friends, whose kindness to us we shall never forget."

EXTRACT OF A LETTER FROM BROTHER H. B. SCHOPMAN.

"*Genadendal, Nov.* 29, 1841.

"Dear Brother,—I am grieved to inform you, that yesterday's post brought us mournful intelligence from Shiloh. Our dear brother Bonatz has become a widower for the second time, by the departure of his estimable wife, about three weeks ago. I can give you no particulars of this distressing bereavement, which has excited our tenderest sympathy, and our most fervent intercession in behalf of our afflicted brother. Here, too, many have been called into eternity,—during the past month no fewer than six adults and six children. One of the former, a young married sister, was in a peculiarly happy state of mind. The severe illness of her brother, to whom she was much attached, having contributed not a little to turn her thoughts and affections heavenward. Another very aged sister, the mother of sixteen children, assured me shortly before her end, that she knew her appointed time was come; but that she had no fear of death, nor any doubt as to her future happiness. Her heart seemed filled with child-like confidence in her Saviour and His merits, and her whole conversation edified me exceedingly. The others were in a similarly pleasing state of heart, when the summons reached them to leave this world. The parable of our Lord, in which He compares His kingdom to leaven hid in three measures of meal, till the whole was leavened, (Matt. xiii. 33), has been much in my mind of late. Truly the word of His grace proves itself such a leaven, among the dwellers in this place. We cannot tell of sudden conversions or remarkable awakenings, calculated to excite general attention; but, to a careful observer, the genuine effects of the reception of the Gospel into the heart, are sufficiently apparent,—and among none more than the lately enfranchised slaves, who have found an asylum with us. Their growth in grace and in knowledge is most encouraging; and it is evident, that their walk and conversation are becoming increasingly conformed to the precepts and example of Jesus. In the month of August, it was my privilege to instruct twenty-seven persons, previous to their receiving the blessing of confirmation. In the performance of this duty, I was often astonished at the correct and pertinent

answers, which they returned to the questions I addressed to them; and this was more especially the case, with some aged individuals of their number, whose hearts the Lord had manifestly opened to receive His saving truth. It is always a peculiar joy to me when my school-children give tokens of spiritual prosperity. Of some who have been educated by us, and who are now mothers of families, we may truly say, that they are ornaments of our congregation. At this season, the attendance at school is but thin, owing to the harvest. I have ordinarily from 100 to 120 boys, and a rather greater number of girls; many of whom manifest a great desire to learn English, in which they are encouraged by their parents. 'You should have heard,' said a Hottentot mother to me only a few days ago, 'how well my Gustavus understood the English gentleman who came here, and how readily he answered him in his own language.' We continue to hold an English service in the schoolhouse on the Sunday afternoon, which is well attended by our young people."

[From the "Periodical Accounts," &c.]

IV. WEST INDIES.

REPORT OF THE BRETHREN BREUTEL AND HÄUSER, RESPECTING THEIR VISIT TO THE DANISH WEST INDIA ISLANDS, ST. THOMAS, ST. JAN, AND ST. CROIX, IN THE YEARS 1840, 1841.

At noon, on *December* 18*th*, 1840, fifty-eight days after our departure from Altona, and twenty-nine days after leaving the Isle of Wight, we landed in St. Thomas, our hearts and lips overflowing with praise and thanksgiving to that gracious God, who had conducted us across the mighty deep, and brought us in safety to the desired haven. Being now arrived in the land where the Lord had called us to labour, we joined to praises for the merciful protection of our God, fervent prayers for His further assistance and the outpouring of His Spirit and grace upon us. Never shall we forget the hour, in which we again set foot on firm ground, after having been tossed to and fro for many weeks on the restless ocean, and in which, as if by enchantment, a new world burst upon us, wherein every thing, from man down to the lowest worm, from the loftiest tree to the smallest blade of grass, filled us with surprise and astonishment.

Our brethren and sisters in St. Thomas not having expected us so early, we had not the pleasure of being welcomed by them immediately on our landing; but we had a specimen of the hospitality of the European inhabitants, and their readiness to serve strangers, in the kind offer made us by Mr. Brecht, a merchant who had visited Herrnhut a few years ago, to conduct us to the Mission-Chapel and dwelling of our brethren, in the town. Thither we therefore repaired in the first place, and I must say, that our walk through the town richly compensated us for the inconveniences and trials experienced on our voyage. Indeed, we hardly knew whither first to direct our eyes. Along the wide streets, and between the light and airy houses, ebbed and flowed the population consisting of persons of all colours, in busy intercourse or earnest conversation; as though

the 12,000 inhabitants were all carrying on their commerce with each other at noon, when the heat of the sun made us almost faint. We were not so much struck with the black faces of the negroes, as with the sickly paleness of the Europeans, of whom many have established themselves here for the sake of trade. Our walk through the town appeared like a visit to a large fair. To the right and left, were shops owned by Europeans or coloured people, filled with the produce and manufactures of Europe and America; in the very streets, were offered for sale by half-clad women, all kinds of provisions, of which we hardly knew the name. It is a curious sensation, probably experienced but once in a man's life, which he feels on being suddenly transported from on board an European vessel, where every thing is perfectly familiar to him, to a country where he is surrounded on every side with new and startling objects. Pine-apples, oranges, bananas, and lemons lay here, heaped up in pleasing confusion with the curiously formed yam, the well known potatoe, and the creole batatta; on one side was meat cut into small pieces, of not very inviting flavour, and fish of perfectly novel forms and species; on the other, shops where fermented liquors, totally unknown to us, were sold. Here and there was seen a placard, announcing the sale of cistern-water; but in far more places, alas! the sale of "rum" was advertised in large letters. The first impression, which the entrance into this land produced, was succeeded by a deeper and more solemn feeling, when we reflected on the purpose for which we had come hither, as we were entering the church belonging to the Brethren's Mission in this town. Never before had we so fully understood the meaning and appreciated the beauty of the 100th Psalm:—"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name." O what a feeling of sacred awe pervaded us when we found ourselves in this neat but humble sanctuary at St. Thomas! Some Creoles, who had recognised us as missionaries, soon made their appearance to welcome us. We immediately conceived a cordial love for a people, of whom not a few can trace their descent from Christian ancestors, and from among whom many have been gathered in, as a reward for the travail of the Redeemer's soul.

After having waited here some time, we had the pleasure to be visited by the Brethren Wied, of New Herrnhut, and Blitt, of Niesky. The former we found deeply affected by the recent loss of his excellent wife, which had taken place a few days before, but powerfully supported by the divine consolations. The latter, who has been labouring for many years as a missionary in the West Indies, has perfectly recovered from a severe illness by which he had been attacked. After the first exchange of brotherly feelings and sentiments, we all repaired from the populous town to the Missionary station at Niesky, distant about half an hour's walk. As we passed the last houses of the town, which formerly was called Tappus, now generally St. Thomas, or properly *Charlotte Amelia*, the sight of three extensive church-yards excited very solemn sensations. The road from the town to Niesky was ornamented by high palm-trees, loaded with fruit; the penguin, or wild pine-apple, formed the hedges.

Every tree, shrub, and plant was new to us. Though it was now winter, and the inhabitants complained of cold, yet the mountains and woods were covered with verdure, many a flower bloomed by the way-side, and we felt the heat oppressive. After a short time, we caught a glimpse of Niesky, situated on an eminence to the west of the town, at the entrance of a narrow glen, close to Krumbay. Here we were heartily welcomed by Br. and Sr. Freytag, and Sr. Blitt. This was the *first* Missionary station we had ever seen. Our hearts were deeply affected, and we felt the presence of Him, who has graciously promised to His servants,—"Lo, I am with you always, even to the end of the world." Towards evening, Br. and Sr. Breutel went with Br. Wied to New Herrnhut, where they intended remaining some time; but the rest of the company staid at Niesky, and we had the pleasure of attending a meeting of the Negroes in the church, during which our hearts were again affected in a manner which none can comprehend, but those who have made a similar experience. The assembly was informed, that the Lord had graciously conducted us and our fellow-travellers over the great ocean, after a long and perilous voyage, and that we had come there, out of love to the Negroes, to direct them to Jesus, and care for their souls. To this the Negro congregation replied, through some of their speakers, that they thanked the Lord for our preservation, and that they would pray Him to grant us health and strength, after which they bade us welcome in the most affectionate manner.

The Missionary dwelling-house was rebuilt twelve years ago; since which time, the inmates have enjoyed better health than formerly, when they were crowded together in a narrow habitation, situated in a hollow seldom visited by the cooling east wind. The new house is erected on the slope of a mountain, on a more elevated spot, and very suitably arranged according to the necessities of the country; it is perfectly simple in its construction, and has sufficient room for several families. The prospect from the windows towards the east is truly majestic. First, you look down upon the extensive Krumbay and the gay town, and the multitude of vessels lying in the harbour. Round Krumbay, and beyond the harbour, rise steep and lofty mountains, at this time clothed in vivid green, which, independent of its novelty, afforded us great pleasure. Towards the north, immediately under the windows, lies the very extensive garden of the missionaries, mostly filled with European vegetables, in which we noticed, among the rest, the third crop of ripe grapes. Beyond the road, passing quite close under the garden walls, and crossing the whole length of the island, rise tremendous mountains, uncultivated towards the summit, but planted with sugar-cane upon the inferior slopes. Towards the west, opens a narrow valley, encircled by high ridges, furnishing romantic views, enlivened by some plantations and sugar mills. The church is a very plain oblong building, capable of containing 600 hearers; but the number of Negroes belonging to the congregation of Niesky, amounts to 1182 persons, who are divided into several classes. A great portion of this number we saw assembled together during the Christmas festival, in order to be edified by the glad tidings, that unto them also was born

a Saviour. As this festive season is devoted to worldly amusements by most people in the West Indies, a church crowded with hearers afforded an encouraging sight.

The burial ground of the missionaries is not far from the church, and is distinguished by the multitude of departed missionaries, "whose flesh here rests in hope." The time of our stay at Niesky was rendered very pleasant to us by intercourse with our brethren and sisters, and the testimonies delivered by the missionaries in the church. We spent many an hour with them, in conversing about the state of the Negro congregation, and their mode of conducting the Mission. Occasionally, we took a ramble into the country, which, at every step, presented something novel and surprising; climbed the opposite mountains, and rejoiced in the magnificent view of the islands and rocks, of which a great number lie scattered over the bosom of the sea; or we went to the plantation, Muskito Bay, only a quarter of an hour's walk from Niesky, remarkable in the history of our West India Missions, from the circumstance of our first missionaries having earned their subsistence, by the erection of the mansion of the proprietor, in part still existing, and from their having resided there for some time, and established a preaching station. Here it was, that, on the 30th September, 1736, the first fruits of the Negro population, Andrew, Peter, and Nathaniel were baptized by Bishop Spangenberg, and thus the foundation laid of a Christian church among the negroes. The road, on which we were now walking, was the very same on which Dober, Zinzendorf, and Spangenberg had once walked, on their return from Muskito Bay to the town. To this day, the blessing of the Lord has not departed from this plantation, for almost all the Negroes living on it belong to the Brethren's church.

In the course of a few days, we accepted an invitation to proceed with Br. and Sr. Breutel on a visit to St. Jan. Thankful for the rest enjoyed, and the kindness we experienced, we took leave of the Missionary family at Niesky, December 28th. On that day, it was exactly ninety years since Br. and Sr. Segner came to this place. During this long period Niesky has proved a great blessing to the neighbouring plantations; many of their inmates having been brought to Jesus, and permitted to join "the assembly of just men made perfect."

The way to the other Missionary station on this island, New-Herrnhut, is a beautiful level road, running close to Krumbay, and passing through the town on the east. We admired a large silk-cotton tree growing very near the road, which, for more than 100 years, has attracted the attention of travellers. Its stem, at the bottom, is more than eleven feet in diameter, and its immense horizontal branches extending above 50 feet each way, spread their shadow over the road to such a distance, that the report of Br. Spangenberg having preached under this tree to 2000 Negroes appears almost credible.

The crowd in the town we found again very considerable; and the young people especially so careless about carriages, that we had to stop our's several times, that we might do no injury. In the long

street, which crosses the town near the sea-shore, we were greeted with such an unpleasant perfume from some of the victualling houses and rum-shops, that we could not imagine how any one could possibly buy provisions from such depositories. Between them were magazines of grass-venders, which, by the enormous masses of this article heaped up, would create a sensation even in such a mercantile city as Hamburg. In this town, where the first missionaries of the Brethren's church commenced their labours among the heathen (in 1732), they still have a numerous congregation, whose members attend divine worship and receive the Lord's Supper in two divisions, at the missionary stations of Niesky and New Herrnhut. No missionary lives in the town, and the church is only used now and then for preaching, and the administration of the Lord's supper to the old and infirm. The younger portion of their congregation causes the missionaries great grief; for, in consequence of the still increasing trade of the free port of St. Thomas, licentiousness of manners greatly prevails among the lower orders, and frequently carries away even such young people as were in a hopeful state, especially as the absence of education, which it has hitherto been found impossible to introduce, opposes no barrier to the prevailing evil. At the extensive fort, whither we repaired on private business, we had repeated opportunities of witnessing the politeness of the officers of the Danish government, who, with the greatest kindness, directed our attention to every thing worth seeing. Ah! how different is our situation here, in this respect, compared to that of our first missionaries, who, a hundred years ago, opened the way for the conversion of the negroes. It was within the walls of this fort, into which Br. Spangenberg, during his visit in 1736, had been drawn by craft, that he was insulted and mocked in the most shameful manner, by soldiers bribed for the purpose, and had nearly been stoned by them. It was in the dungeon of this fort, that, in 1738, the Brn. Frederic Martin and Matthew Freundlich, with the wife of the latter, were nearly suffocated with heat, firmly believing that the process instituted against them would only be stayed by their approaching death, when the unexpected arrival, and interposition in their behalf of Count Zinzendorf, suddenly restored them to liberty. We called to mind how these brethren, as they were led captive from their dwelling to the fort, strengthened each other's hearts and hands by singing a verse expressive of their hope in God, and their resolution to remain faithful even to death.* And we, though very differently circumstanced, could not help addressing each other in the same words, for the strengthening of our faith.

After having waited on Mr. Nissen, our Missionary agent here for many years past, whom we found in great affliction, on account of the recent departure of a hopeful daughter, little thinking how soon he would follow her into eternity, we left the town. Immediately behind it, the excellent road gradually ascends the mountains, and affords a pleasing prospect of the picturesque town, the busy harbour, and the mountains and valleys, which diversify the interior of the

* Holmes's Historical Sketches, pp. 297, 298.

island. Having proceeded on this road for nearly an hour, we discovered to the right, situated on a spur of the mountain, a house which we immediately recognised as the place whither we were bound. We felt delighted on seeing the earliest missionary station occupied by the Brethren's church, where, in 1732, a grain of mustard-seed was sown, which has grown into a large wide-spreading tree, under the branches of which many a weary and heavy-laden sinner has found rest for his soul.

Our joy, on arriving at this place, was, however, not unmixed with sorrow. We were aware, that, not long ago, the wife of Br. Wied had entered into the joy of her Lord; that, during the last half year, two children of this dear and afflicted brother had departed; and that, a few weeks ago, the wife of Br. Köster had been called home. We were prepared to meet two sorrowing heads of families, and felt anxious to express to them our cordial sympathy; but now, on our arrival, we learned that, a few minutes before, a little daughter of Br. Köster, half a year old, had departed, and that Br. Wied was confined to his bed by a dangerous fever; only Br. and Sr. Hohe were well, but not a little affected by the heavy trials through which the missionary family had to pass. We assembled, in the evening, with them and Br. Köster, for the purpose of laying the distressing situation of the missionaries at New Herrnhut in fervent prayer before the Lord, and, while resigning ourselves to His wise and sacred will, we implored Him to look down upon us all in mercy and compassion. He heard and answered this petition; for, in a few weeks, we had the pleasure of seeing Br. Wied fully restored, and his fellow-servants greatly strengthened and encouraged. The impression of the influence of the climate on the health and condition of Europeans made on our minds by these mournful occurrences, was deep, and did not soon subside. It led us, once more, to count the cost, and to yield ourselves anew to that Lord who numbers the very hairs of His servants. It is right, however, to observe, that New Herrnhut is by no means considered an unhealthy place; it lies high, and is surrounded by still higher mountains. The landscape on every side is beautiful, comprising a romantic and extensive range of green hills, and several sugar plantations, on which the harvest had already begun.

Plain, and somewhat confined, as the present missionary dwelling is, it is a palace in comparison with the old building, in which the first missionaries were so miserably accommodated, that they could not protect themselves against the attacks of muskitoes and other insects; so that more than once, after having borne the heat and burden of the day, they rose from their beds, unable to sleep, and implored the Lord to deliver them from these tormentors, that they might obtain some rest, in order to engage with renewed strength in the work which he had committed to them. Not a few of these soldiers of the cross rest in the burial ground, just before the house, in long rows close to each other, and many a sweet flower blooms on their silent graves. Among them lies a sister of Br. Breutel, to whom he was much attached.

The ground is here so broken, that not one level piece could be

found in the whole compass of the missionary premises, and it became necessary to erect a wall on one side of the buildings to gain a level. This is also the case with the church, which stands close to the dwelling house, and resembles that at Niesky; like the latter, it is too small to contain at one time the whole congregation, consisting of 1035 members, so that it has been found necessary for it to assemble in two divisions. December 29th, we set out for St. Jan, partly that we might not inconvenience the inmates of the house of mourning by our protracted stay, partly to make the best possible use of our time. The good road leading to Smith Bay, on the east side of the island, opposite to St. Jan, conducted us through an interesting country; first, between the sugar fields of the neighbouring plantations; then, to an eminence, whence the road to the sea runs rather abruptly. The many palm trees, the trunks of which were as neatly turned as if they had been worked on a turner's lathe, afforded us a pleasing sight. There were to be seen both the cocoanut palm, with its large fruits, which, by its strange appearance, attracts the particular notice of a new comer, and the cabbage-palm, from the marrow of which a savoury eatable is prepared. The beautiful branches of these trees, which extend to a considerable length, reminded us of the triumphant entry of Jesus into Jerusalem, when the multitude greeted him, who came in the name of the Lord, with joyful hosannas. The enormous cactus plants growing among the rocks by the way-side, such as the cactus cereus hexagonus, some of which appeared from 16 to 20 feet high, and the "negro head," measuring more than a foot in diameter, a kind of melon-shaped cactus, (cactus melocactus,) the prickly pear, (cactus opuntia,) and the small fly-catchers, (cactus ourapavicus (?)), carefully shunned both by men and cattle, engaged our attention no less than the prospect of the sea with its numerous rocky shoals, and of the opposite mountainous and romantic island of St. Jan. As we descended to the sea-shore, the country assumed the character of a park, full of exotic plants and shrubs, among which the beautifully glittering humming-birds were buzzing past us with the swiftness of an arrow. Most of all, were we attracted by the sight of the sea-vine, with its fruits clustering like grapes, sometimes six inches in length. Truly, nature here appears in her glory! you are walking constantly, as it were, in a botanical garden. It is, however, much to be regretted that a climate, which produces such beautiful objects, is not more congenial to the health of man.

On our arrival at the bay, we had to wait a considerable time for the boat, which was to carry us over. It was the property of the missionary station at Emmaus, and was entirely manned by negroes belonging to our church, which was a comfort to us. As it could not come close up to the shore, we were carried into it by the powerful arms of the negroes. The distance from St. Thomas to St. Jan is about three hours' sail, but we made it in less than two hours, the wind being favourable. The voyage was very pleasant; and, at an equal distance from both islands, the sea, girt with many rocky cliffs, as with a circle of mountains, looked not unlike one of the lakes in Switzerland. The nearer we approached, the clearer

could we distinguish the many beautiful hills, valleys, and glens with which St. Jan abounds. On landing, we discovered, at a distance, some persons waiting for us, who waved their hands; these were the Brethren Schmitz of Emmaus, Meyer and Ziock of Bethany; they had been joined by the chief magistrate of St. Jan, Mr. Brahde, who pressed us all in the most friendly manner to breakfast at his house, situated close to the shore. We enjoyed here the pleasure of meeting our brethren in perfect health, combined with that of a most cordial reception by the chief magistrate of the island, who highly values the missionary exertions of the Brethren, and shows them great kindness. Having spent a few hours at this hospitable mansion, we all mounted the horses prepared for our journey to Bethany, for on this rocky island no vehicles are to be met with. Our caravan, consisting of seven riders, and several negroes, leading the horses of the sisters, and carrying our luggage, had something oriental in its appearance. We proceeded pretty slowly up the mountain, on the top of which, at the height of about 500 or 600 feet above the level of the sea, the missionary station Bethany is situated. The sisters Meyer and Ziock, with their children, were waiting for us, on a spot where they had a full view of the road.

Br. and Sr. Breutel preferring to remain here for some days, the rest of us proceeded on horseback with Br. Schmitz for our guide, to the missionary station at Emmaus, about two hours' ride distant hence. It is hardly possible to conceive a more splendid prospect than that on the road over the high Coral Mountain. Here a sequestered vale with a cool inviting grove of palms; there a neat plantation, the negro houses of which peep through the enormous leaves of the Paradise fig-tree or of the banana; here a herd of cattle feeding on luxuriant pastures; there a view of the ocean with the numberless rocks surrounding the island. Sometimes the bridle-path leads along the summit of the mountain, so that we looked down on both sides, as from the ridge of a roof upon the island and the sea, and could plainly discern Tortola and St. Croix. Now and then we met with a breadfruit-tree or a wild fig-tree, whose airy roots hanging down from its branches, like ropes and thread, fastened themselves on the ground. Farther on, as we ascended higher, the road was sometimes covered over, like an arbour, and from the dark green foliage descended the amaranthine, red, bell-shaped flowers of a creeper, like a garland. The air on the top of the mountain is always pleasantly cool, owing to the sea breezes. The forests on every side swell out in luxuriant grandeur; but they are not rendered vocal as in our native country, by the warbling of birds, for the small number of the feathered tribe found here are totally destitute of this pleasing gift of nature. But our minds were turned to joy and gratitude, and we praised and thanked the Lord most sincerely, that He had counted us worthy to be witnesses of His redeeming love to our sable brethren, while at the same time we were conscious of our deficiency of many qualifications requisite for this important calling, and were constrained to implore Him, in brief but fervent ejaculations, to bestow upon us the needful gifts. The road is in some places so steep, that it required the utmost caution on the part of such inex-

perienced riders as we were, to keep in the saddle, especially when, having reached the top of the mountain, we had to descend by an equally steep track. Now burst upon us the grand view of the Coral Bay, on which Emmaus is situated, and the opposite mountainous island of Tortola. As we approached nearer to Emmaus, our hearts beat higher with joy and exultation, especially when we saw at a distance some persons hastening towards us, whom our guide recognised as the missionaries from that place. Among them was an intimate companion and friend of Sr. Häuser, the meeting with whom she had long anticipated with pleasure. Soon after, we arrived at Emmaus, where we were most affectionately welcomed by the Brn. and Srs. Schmitz, Mentzel, and Wolter. Sr. Schmitz we found seriously indisposed, and anxiously wishing to be permitted to visit Germany for the benefit of her health.

The situation of Emmaus is somewhat romantic, owing to the well-wooded mountains by which it is surrounded, and its lying at the end of Coral Bay, which runs far up the country. The dwelling-house of the missionaries and the church are erected on the slope of a mountain, which had to be blasted to gain a proper foundation. The air is pure, and the muskitoes less troublesome than in other places. On one of the neighbouring mountains, the Brethren have laid out a provision ground, which we visited on the last day in the year, and were astonished both at its plentiful produce and the variety of plants it contained. Upon a piece of land by no means extensive, we found twenty-nine different sorts of plants; near the pine-apple grew the German kohl-rabi; carrots near the cotton tree, and near these, delicious grapes, which were yielding the third crop this year. We also enjoyed from this height a charming view of the east side of the island, with its many bays and inlets, and recognised on the rocky coast of Tortola, the spot where the Brn. Feder and Israel suffered shipwreck, January 17th, 1740, when the former, just in sight of the place where he was called to serve the Lord among the heathen, sank beneath the billows, and the latter holding fast by one of the cliffs, imparted to his dying brother his farewell blessing.

Opposite the missionary station, towards the south-east, rises the Fort-berg, whereon the fortification formerly stood, which, during an insurrection in 1733, was stormed by the negroes, who committed dreadful cruelties on the white people, in retaliation for the wrongs they had suffered. Opposite to this fort, is the only level ground in the island, now belonging to Emmaus, which, before Missionaries had come to St. Jan, was the theatre of bloody scenes. Since that time nothing of the kind has occurred, all the negroes, with few exceptions, being attached to the Brethren's Mission. Emmaus alone, which was established in 1782, counts 1141 converts. A considerable portion of this number assembled on the evening of the last day in the year, for the purpose of concluding it in solemn worship, in the presence of the Lord. After this service, the missionaries met as a family, and brought their tribute of praise and thanksgiving to the Lord, for His wonderful but always wise direction during the past year, and implored His protection, grace, and blessing on the work

committed to the Brethren's church, and on the whole cause of God on earth. It was a truly pleasing sight, to behold, on the first day of 1841, large numbers of blacks descending from the mountains to attend divine worship in the church, which was crowded with people. After the sermon, which was attentively listened to by the numerous assembly, those who were excluded from the Lord's Supper and the congregation, but are still under the care of the missionaries, had a separate meeting, in which they were again most affectionately exhorted, to return from their wanderings to the Good Shepherd, who was following them with unremitting faithfulness; and we have reason to hope, that the good seed then sown did not fall on stony ground. The newly arrived missionaries were cordially saluted by the negroes, and many were the good wishes they expressed for us. We had also a great deal of pleasure with the school for the children of free negroes established at Emmaus, and which is superintended by Br. Mentzel. He is assisted by a mulatto woman, who shows a great deal of faithfulness and tact, in managing the seventy scholars attending it. A school for the children of slaves is also in contemplation. In these schools the English language is taught, the language used by the younger part of the population; the Creole language hereby will be gradually brought into disuse, and our missionaries will have to transact all their business in the English language.

January 4th.—We had the pleasure of seeing Br. and Sr. Breutel arrive here. The day following, Br. Breutel entered upon the formal execution of his commission, conferring in the first place with the missionaries, respecting the affairs of each individual station. These conferences lasted till January 13th. On this occasion, we all felt anew the high importance of our calling, and were prompted by a sense of our insufficiency to look in faith to Him, whose strength is made perfect in weakness, and to implore His gracious assistance and direction. We felt sincere attachment to the people among whom we are appointed to labour, and that unity of spirit, whereby believers are closely united. This was particularly the case on January 10th, when we were favoured to enjoy the body and blood of our Lord Jesus Christ sacramentally with the negro congregation. We could not imagine, that this service could be conducted with so much solemnity and decorum, in a congregation collected from among the heathen. But the devotion, the stillness and attention which prevailed throughout, were a great edification to us, and endeared to us the souls bought with the same price, and fellow-partakers with us of the same spiritual blessings. The whole congregation, of both sexes, were dressed in white, which pleasingly contrasted with their black and brown faces. We noticed, that, immediately after the dismissal of the congregation, they took off these dresses, and carried them home carefully wrapped up in bundles.

Here, as in every missionary station which he visited, Br. Breutel delivered an address to the negroes in German, which was immediately translated by one of the missionaries, in which he exhorted them to be not only hearers of the Word, but doers also, to follow the directions and examples of their teachers, to be faithful in prayer,

and to make the education of their children in the fear and admonition of the Lord their most serious concern. After this, we took an affectionate leave of the missionaries at Emmaus, and, under the guidance of Br. Wolter, rode along the beautiful highway to Bethany. We had scarcely reached the summit of the Coral Mountain, when suddenly, and without any previous warning, as is frequently the case in this country, we were overtaken by a violent shower of rain, which obliged us to seek shelter under the thick foliage of the trees. A little later we had to submit to a complete wetting, being overtaken by another shower at a distance from any trees or habitation. At Bethany, we found Br. and Sr. Meyer and Ziock quite well, which gave us so much the more pleasure, as this station is reported to be not as healthy as formerly. The cause of it is, that several plantations of sugar have lately been relinquished, in consequence of which, the wood that reaches as far as Bethany has become thicker, and prevents a free current of air. For this reason also the plague of muskitoes is here more felt than in other places. All around the station, you see nothing but wood, except on the east, where, through an opening, you behold the rugged island, and across the Carribean sea on the distant horizon, the mountains of St. Croix. The situation of Bethany is confined, and the soil stony and difficult to cultivate. But we admired the industry of the missionaries, by which the ground has been made productive, and all around inclosed with walls.

On the very day of our arrival, Br. Breutel began the conferences with the missionaries, and continued them by adjournment to the 27th of January. In these everything relating to the temporal and spiritual concerns of the mission, the care of souls, and the instruction of the youth, was carefully considered. At the conclusion of these deliberations, we pledged ourselves not to grow weary in the work of the Lord, but to prosecute it with renewed ardour and diligence.

Bethany is the oldest missionary station in St. Jan, where, since 1749, the Gospel has been preached to many souls, and much fruit produced unto eternal life. At present the congregation amounts to 682. The plantations, on which the members of this congregation live, are mostly very distant, and the rocky mountain-paths difficult to travel on; yet, besides the more numerous attendance on Sundays, a small number of the members attend the services on two evenings in the week, and do not return to their respective places of abode till nine o'clock at night. This fact was very encouraging to us, as it shows, that the desire of the negroes to hear the word of God outweighs their wish for bodily rest, to which these poor people, after a hard day's work in the scorching sun, might justly seem to be entitled. The school for free negro children, containing about twenty scholars, is at present faithfully and diligently cared for by Br. Meyer.

Not far from the missionary station, lie the ruins of the former Dutch church, overgrown with bushes, and close to it the neatly-carved tomb of the minister of the same, who thought he was doing God a service by impeding the missionary labours of the Brethren's

church in this island. But the Lord carried on His gracious designs in spite of all opposition. The church in question is a heap of ruins, the dwelling-place of bats and moles; but in the two missionary stations in this island more than 1800 negroes, out of a slave population of 2000, seek instruction and edification from the lips of our brethren. This is the Lord's doing, and it is marvellous in our eyes! We take no praise to ourselves, but acknowledge with deep humility His condescension, in owning our imperfect services, and vow to Him renewed allegiance and faithfulness. However injurious the climate may be to the health of Europeans, we know whom we serve, and in this respect we have an infinitely great advantage over those of our countrymen, who come hither only for earthly gain, and are not unfrequently carried off by death soon after their arrival. This consideration was powerfully impressed on our minds at the funeral of a young overseer of a plantation near this station, and we could not help rejoicing at the superior happiness of the Christian and servant of God, in this respect.

During our stay here, it appeared necessary for Br. Breutel to visit St. Croix as soon as possible, on account of the schools, which it was intended to begin shortly; for which reason he changed his original plan, and resolved to go to St. Croix immediately, touching however, on his way at St. Thomas.

(To be continued.)

To the foregoing narrative, the subjoined letters from the pen of Br. W. Häuser, the superintendent of the mission in the Danish Islands, will probably form no unacceptable appendix. They contain a variety of interesting particulars of the revival of the work of the Lord in that ancient mission, and the arrangements which have been adopted, for the promotion of its spiritual efficiency, and the advancement of the cause of Christian education. May the Lord give His abundant blessing to them!

From the British Islands, our information has been unusually scanty. A letter from Br. Zorn supplies some pleasing notices of the labours of Br. Prince, of Lititz, among the settlers in the neighbouring Savannah, a wide, but hitherto very imperfectly cultivated field. The unhealthiness prevailing throughout the island of Jamaica, has occasioned many anxieties on behalf of our Missionary brethren and sisters; we are, therefore, truly thankful to be able to report, that, up to the commencement of the present year, no further breach had been made in their ranks. Though spared themselves, they had, however, been called to mourn over the loss of a valued friend and brother, who, during the short period of his sojourn among them, had been a faithful sharer in their trials, and a helper of their joy. The tribute of affection for his memory, contained in the letters of the Brn. Zorn and Elliott, will probably be perused with interest and with sympathy by many readers of this journal, as well as with the fervent prayer, that He who has inflicted this severe wound, would approve himself a Father to the fatherless, and a Husband to the widow.

1. DANISH ISLANDS.

FROM BROTHER WILLIAM HÄUSER.

Friedensthal, St. Croix, July 10th, 1841.

Dear Brother,—I send you for perusal the accompanying report of our first visit to the several missionary stations in these islands, in company of Br. and Sr. Breutel. A few days ago, we had the favour to receive, in addition to the hymn-books and school-books of various kinds, for which we had applied to you, a present of valuable works from the Religious Tract Society, for the use of the mission families at our seven settlements. This unexpected gift has occasioned general joy, and I am commissioned to return the warmest thanks to the committee of that excellent institution, on the behalf of our whole Mission Conference. It is our fervent prayer, that the Lord would continue graciously to bless their efforts, for the dissemination of His truth throughout the world, and that He would grant unto them that peace of God which passeth all understanding. Yet, though so much has been done by our generous British friends for the supply of our wants, we shall probably require yet further helps for the acquisition and correct use of the English language, which you are aware continues to most of our number a foreign tongue. There are, at present, twenty missionary brethren in these islands, few of whom are, as yet, capable of using with facility and correctness the language, which is henceforward to supplant the miserably poor Creole dialect, but all of whom are anxious to make themselves masters of it, and to profit, at the same time, by the study of the excellent and edifying works with which they have been so kindly supplied. Nor will the reflection fail to afford satisfaction to our esteemed friends, that whatever service they are induced to render to us, in this important particular, they are rendering it also, through us, to hundreds and to thousands, in whose instruction we have the privilege to be engaged.

It will, I know, be interesting to you to receive some particulars of our daily life and labours, and of the arrangements which have been made for the advancement of the work of the Lord in this mission. I would mention, in the first place, that our family worship is now conducted in the English language, and is well attended by the negroes attached to our several stations, many of whom thus hear for the first time portions of the Old Testament Scriptures, which had never been translated into the Creole language. We are, at present, reading in fellowship the book of Genesis, and are greatly encouraged by the devout and eager attention with which our sable brethren listen to its important contents. On the Lord's day, we have made an attempt to have our first service at an earlier hour, and, notwithstanding the obstacle to a numerous attendance, which the Sunday market continues to present, we have been thankful to see a goodly company assembled in the courts of the Lord. The con-

venience of this alteration is particularly felt on those Sundays, on which we have three, four, or five additional services for different classes of the congregation. On a Sunday, such as occurs to-morrow, we commence the Sunday-school at eight o'clock in the morning; this is attended by from sixty to seventy children of various ages up to sixteen years; at eleven is a sermon, accompanied with praying of the Church-Litany. Afterwards, a meeting for the married people; and at three o'clock, a discourse to the whole congregation. As soon as dinner is over, some of our brethren repair to the estates of *Great Princess*, and *Peter's Rest*, to conduct the numerously frequented Sunday-schools at those places. On the following Sunday, there will be, besides the public service, a meeting for the children; one for the instruction of candidates for the Holy Communion; and a discourse to the communicants, preparatory to the Lord's Supper. Before the close of the day, we shall likewise hold a conference with the native assistants. This new order of services is very acceptable to the negroes generally, whose attendance would be still more numerous and regular, but for the Sunday-market in the neighbouring town. In regard to the marriages of the negroes, there will remain much to be desired, as long as the validity and sanctity of this union are not fully recognised by the Colonial legislature. Yet we do all we can to give them ecclesiastical sanction; and we are glad to find, that the greater degree of solemnity and publicity, with which the ceremony is performed, according to the formulary in use in the English islands, produces a salutary impression on all present. In reference to visits on the plantations, we have sketched a plan, according to which, exclusive of visits to the sick, every estate where members of our church reside, will be visited several times in the course of the year; and it is pleasing to have to state, that these visits have been urgently pressed upon us by many of the owners or managers. They are indeed quite indispensable to us, if we would show due faithfulness, and exercise a sound discretion in the pursuit of our calling. On these occasions, we are accustomed to meet, and to address the old and the young, the infirm and the sick, the excluded, and not unfrequently heathen, in a state of extreme ignorance, whom we have thus an opportunity of conversing with, and inviting to attend the house of God. How often are the words of our Saviour brought with power to my mind,—"Go ye into the highways and hedges, and compel them to come in, that my house may be filled," particularly when I have observed the more numerous attendance at church, after our periodical visits to the plantations. After the meetings on the week-day evenings, we have usually another short service for the instruction of the candidates for baptism, at which we often see members of the congregation present. The newly established schools have greatly extended our sphere of spiritual usefulness. According to the testimony of all the teachers, the negro children are by no means deficient in capacity for learning; the introduction of *Stow's training system* has contributed to their advancement in a wonderful manner. Thus it lately happened that one of our pupils was assailed with abuse and curses by some persons on a plantation to which he was attached. He bore all pa-

tiently, although it was evident that he was deeply affected by the treatment received; his only answer was, "Pray give over, you have said quite enough;" and when asked by some bystanders, why he did not rail and curse in return, he replied, "My teacher has told me that this is wrong." Nor did he allow the continued abuse to alter his purpose. At first the children showed evident signs of pleasure, whenever their companions at school had to be punished for misconduct; now they seldom fail to intercede in behalf of the offender. Not a few of their number have themselves become teachers at home. One boy has no greater delight, than to show his teacher every morning, what his father and his mother have respectively learned the evening before, expressing his sorrow, that the latter does not learn so readily as the former. Shortly before the festival of Whitsuntide, the children who attend the schools at *Great Princess* and *Peter's Rest*, were informed, that a special meeting for them would be held in the church at Friedensthal on Whit-Monday; in consequence of which announcement, we had the pleasure to see our church completely filled with young people, who listened with the greatest attention to the history of the great event commemorated, as the sensible answers, which many of them returned to the questions subsequently put to them, satisfactorily proved. Thus you see, we have much to rejoice us in the midst of the labours, difficulties, and occasional privations incident to this work, and our hearts are filled with hope, that the chief Shepherd and Bishop of souls will so pour out His grace and spirit upon the adult members of our congregation, that we may, in time to come, obtain out of their number, faithful and qualified helpers, in the blessed duty of feeding and training the lambs of Christ's flock.

January 3d, 1842.

I have again thankfully to acknowledge the receipt of a number of valuable works, for the use of our several mission-families. The expense attending the purchase of those which I ventured to order some time ago, has, indeed, somewhat disquieted us; for, I regret to say, that, owing to a variety of causes—of which the very considerable charge which has been brought upon us by the system of school instruction, lately introduced, is none of the least—it becomes more than probable, that the mission in these islands will no longer be able to provide entirely for its own support; any assistance, therefore, that our dear friends are able and willing to afford us, in the way of a gratuitous supply of English books, either for our own use or that of our schools, will be most thankfully accepted at their hands. I will only add the remark, that as the books sent for our own use are not considered as the property of the individual missionaries, but form part of the libraries at the several stations, there is a sufficient guarantee for their being useful to the greatest number of persons, and for the longest period of time. That the benefit conferred upon ourselves is likely to be shared by thousands of young persons, who look to us for instruction, is a further consideration, which, I am sure, will have its due weight.

A year has now elapsed since our arrival in the West Indies. I

praise the name of the Lord, that He has been pleased to call me hither, and *that*, at a period of such deep and varied interest to the work carried on in these islands. A tree has been planted, which promises, in due season, to bear rich fruit, whereof some pleasing samples have been gathered during the progress of twelve short months. Help us to pray for yet more abundant influences of the Sun of Righteousness, and for more plenteous showers of divine Grace, and dews of the Holy Spirit, that the fruit may be brought to perfection. We have, indeed, witnessed a great change during the period under review. While we thank the Lord, who has the hearts of kings and rulers in His hand, for having disposed our sovereign and his consort, to manifest so deep an interest in the religious instruction of the negro children and youth in these islands, we unite in fervently imploring Him, so to order the course of events, and direct the counsels of those in authority, that whatever still remains in the laws and customs of these colonies opposed to His word and will, and injurious to the spread of Christian truth and morality, may be soon removed.

The progress of this mission was impeded for a number of years by two circumstances; the one was the continued use of the Creole dialect, which was not understood by many of the negroes, and of which the younger, in particular, were ashamed. Hence it was, that not a few of the youthful members of our negro congregations separated from them, and either attached themselves to other churches, or withdrew from all religious instruction, and relapsed into heathenism. The other circumstance referred to, was the neglected state of the young people. The missionaries could not discover the means of retaining their influence over the children of negro slaves. For these there existed no schools, and there appeared to be no means of establishing them; the attempts which were made from time to time, having soon to be discontinued. Every month the children had, indeed, a prayer-day, on which occasion, they were invited to come to church, and those who came were addressed and prayed with by the missionaries. But the number, who availed themselves of this privilege, was ordinarily small, and the result, as might be expected, neither extensive nor enduring. Under these circumstances, no increase of the congregations could be expected. On the contrary, they would have experienced a more serious decline than actually took place, had not individuals been found, who were induced by what they heard and saw, of the attentton paid to the spiritual interests of those who belong to us, the care of the sick and the destitute, and other advantages enjoyed by our people, to join themselves to us. Meanwhile, however, the inward growth of the congregations was seriously impeded. Both these evils have been, to a considerable extent, removed by the introduction of the English language as the channel of instruction, and by the establishment of schools, especially in this island: the effects of these beneficial changes are already pleasingly observable. Here, in St. Croix, the number of attentive hearers in our churches is steadily on the increase, among whom there is a considerable number of young people. These seem particularly fond of attending our evening services. Our Sunday-worship

is still more numerously attended, and all our arrangements, the object of which is to promote edification and church-order, appear to be beneficial. Baptisms take place before the public service, and immediately after the Sunday-school, in order to give the children an opportunity of being present. The first public confirmation, according to the mode lately introduced, was held on the 12th December; five negro sisters were confirmed, the eldest of whom was 60, the youngest 26 years of age; having been duly instructed in the great truths of the Gospel, and having given many pleasing evidences of the application of these truths to the heart by the Holy Spirit, they answered the questions addressed to them in the presence of the whole congregation with much correctness, as well as with deep emotion; and, we have reason to believe, were enabled subsequently to draw nigh to the table of the Lord, and to partake, as reconciled sinners, of the feast of His dying love. The solemn service referred to appeared to make a powerful impression on all present. The reports from Friedensfeld, New Herrnhut, Niesky, and Emmaus, are of a like cheering description, and tend greatly to strengthen our hands in the Lord, and to lead us to hope for an increase and extension of the blessing already vouchsafed.

I proceed to give you some account of the progress of the public schools committed to our superintendence. The school on Great Princess Estate, the first that was opened, is now under the direction of Br. Warner, a single brother who lately arrived from North America, and approves himself a valuable assistant. The distance of this school from Friedensthal is about two English miles. The schools next opened were on the plantations Diamond and Concordia, and are conducted by Mr. M'Farlane, clerk of the English church, whom we find a valuable fellow-helper. His dwelling is situated about mid-way between the two school-houses. The school-buildings at Peter's Rest and King's Hill were shortly after completed, and the arrival of Br. M'Intosh from Antigua enabled us immediately to occupy them, a house having been provided for him at no great distance from the latter. The two last mentioned assistants are persons of colour, and we feel it a peculiar happiness and privilege, to number among our fellow-servants in this blessed work, individuals nearly allied by descent to the nation whom we are called to serve in the Gospel. The discourses which Br. M'Intosh delivers in our church are numerously attended, and make an evident impression on the hearers.

The school-house at Mount Victory, situated on the high ground at the west end of the island, about an hour's walk from Friedensberg, was the next that was opened, and committed to the management of Br. and Sr. Kleiner. Br. and Sr. Gruhl are the superintendents of the school at Green Key or Two Williams, which is near the east end, and near to which a comfortable house has been built for them. For the eighth, at La Valley, on the north side, two teachers were provided before the close of the year, named Stevens and Seekass, both persons of colour, who have received their training in the excellent institution of the Mico Charity at St. John's, in Antigua, conducted by Mr. Miller. Thus a work, the accomplish-

ment of which appeared, at the time when it was undertaken, to be next to an impossibility, has been brought to a successful conclusion in the short space of a year. The cause of education in St. Croix is flourishing and making progress from day to day: 1200 children are receiving daily instruction and nourishment for their immortal souls; are taught to read and to pray, and to attend the house of God. A great change has already taken place in their character and demeanour. To a person who beheld for the first time a swarm of little black children, crowding into the school, whose ears were not yet accustomed to listen with attention, whose eyes wandered wildly from one object to another, and who seemed scarcely to know how to use their arms and legs, it might well seem a matter of doubt whether they possessed any capability of mental improvement; a second visit to the school a few months later could not fail, however, to remove any such doubt, and to display an improvement so great as to be almost incredible. The visiter would see the children sitting still and orderly, or walking with the utmost regularity, or imitating the movements of the teacher in the various exercises with the greatest rapidity. He would hear them answer the questions put to them in their bible lessons, readily and correctly; he would observe them upon their knees, praying with folded hands and closed eyes, with every appearance of devotion; he would listen with delight to their attempts to spell, to read, and to sing; and he would joyfully acknowledge the finger of God in the scene before him. I confess, that, in watching the progress of this blessed work, I have often been reminded of the words of the great Head of the Church, Rev. iii. 8: "Behold, I have set before thee an open door, and no man can shut it." The difference between the school-children, who have been a single year in attendance, and the elder children, who have never enjoyed the privilege of instruction, was strikingly exhibited, on occasion of the love-feast which we held at Christmas, with all the little ones of our flock. While the former answered cheerfully and correctly most of the questions which were addressed to them, relative to the incarnation and birth of Christ. the latter showed a degree of ignorance, dulness, and inattention, which caused us the greatest pain, a feeling which is deepened by the reflection, that no means are at present within our reach for the remedying of this ignorance. On the occasion referred to, about 400 children were assembled, who were affectionately commended in prayer to the grace and blessing of the Good Shepherd, and the teaching of the Holy Spirit.

There are Sunday-schools at *Great Princess*, *Peter's Rest*, *Green Key*, *Concordia*, and at the three mission settlements, but none are as well attended as we could wish, either by adults or children, owing to causes to which reference has been already made. There are also Sunday-schools at Bethany in St. Jan, and at New Herrnhut and Niesky in St. Thomas, the first of which is attended by ninety scholars. At all our stations, there are daily schools for such children as have liberty to attend: and the school for free children at Emmaus and Bethany conducted by the brethren Meyer, Wolter, and Krämer, continue to prosper. The children every where seem

very grateful for the instruction given them. Not long since, one of Br. Krämer's scholars brought him a piece of paper, on which the following was written: "I went before the Lord by myself; I said, Lord thou hast sent us a teacher for to teach us the word of God; give him strength and power, for I know the wickedness of the world. O Lord! I confess my sin before you. I pray you, turn my bad heart, and make me a good and obedient child to you, O Lord, and to my parents, and to my teacher. I now deliver myself to the hand of my Lord, for I know that I oftentime have offended you. Lord, turn my sinful heart! Anna E. Shoy."

One of the pupils in the school at Emmaus, by name *Thomas Mitchell*, who had distinguished himself by his proficiency, was sent a few months ago to St. Thomas, to be qualified for the situation of a school-assistant, but went happily into eternity after a short illness. The account of his last days here below made a deep, and, we trust, a salutary impression on his school-companions at St. Jan.

I have thus given you some particulars of a work, to the service of which the Lord has been pleased to call me, and in which I would gladly spend the remainder of my days. How thankful should I be, to be able to report as favourably of the health of my dear wife and my own, as of the interest which we feel in our daily labours; but we have both suffered much from the effects of a tropical climate, and have seldom felt thoroughly well and strong. On the second of November, my dear wife was delivered of a still-born child, and for some hours her life was in imminent danger; it pleased the Lord, however, to spare her to me, and she is already sufficiently restored to resume her ordinary duties.

We commend ourselves, and the work committed to us, to your faithful intercession at the Throne of Grace.

2. JAMAICA.

FROM BROTHER JACOB ZORN.

Fairfield, 16th Nov. 1841.

"Dear Brother,—You will have heard so much of late, of the unhealthiness of the island, that you will be glad to know that we are all, through the Lord's goodness, busily engaged in our work. Br. Buchner, at Irwin Hill, continues to be annoyed by intermittent fever, but is nevertheless able to attend to his duties; and the other brethren who have been ill, Brn. Kiergaard, Elliott, and Pfeiffer, have resumed, or are about resuming their avocations, though still enfeebled by their late attacks. It has been, and to some extent is still, a very sickly time: 'O that the inhabitants of the earth would learn righteousness!' We feel the want of our dear Br. Straubel's assistance, but the Lord's will is best.

"On the other hand, I am happy to inform you, that Br. Francis R. Holland, from Salem, N. Carolina, arrived with us in safety last week viâ Philadelphia. He appears a promising young brother, on whose service we pray the Lord to vouchsafe His blessing.

"Not having much of my own to communicate, I will fulfil my threat against Br. Prince, to make extracts from his letters to me, as he does not write to you himself. You will, I think, be interested to know, in what kind of a neighbourhood he is labouring, and what kind of persons will be benefited by the Ballard's Valley School-house, which, you know, we are about erecting.

"'The following extract is from a letter of October 5th:—'Last Thursday, Sr. Prince and I set out for Ballard's Valley, but took a different road from the one we generally travel, in order to endeavour to discover some other settlers among the clumps, which stud these plains and gentle acclivities. We soon came to a very steep declivity, down which the little mule which my wife was riding refused to proceed; so she was obliged to dismount and walk down. The first house we came to, was that of a person who is living, unmarried, with a woman, by whom he has eleven children. Both of them were as kind to us as any persons we have met. We told him of the bad road we came down: 'Oh!' said he, 'that's thrown up long ago, nobody ever travels that road now.'—'But,' said I, 'you travel a worse road than that.' To which he rejoined, 'I understand you, and shall try to get into a better.' The temporary school-house, lent us by our esteemed friend, J. R. Williamson, Esq., is nearly ready to commence school operations. On Sabbath last, a woman came here, and desired us to enter her name, as a regular hearer. Some time ago, she was married to a man, who shortly after went away, and has lived ever since with a woman in the valley. She appeared very anxious for his recovery from the ways of sin. The persons, whom I have mentioned, are all of the class of the former free brown settlers, the principal inhabitants of these plains. On Sabbath last, we published the banns of three couples of these persons, who have been living in sin. One lives not far from us. He acknowledges he has been bad, and others say much more of him. He learned to read when he was a boy, and, as the people say, 'He could talk about our Saviour, and tell you all good things, but he lived in sin.' They agree, however, that he is very different to what he was. May our dear Saviour open the eyes of his soul, and cause him to look on Him whom he has set at nought!

" 'We lately admitted to the Lord's Supper, by confirmation, nine brethren and eight sisters. Among these was T. E. of the police; I hope he may prove a blessing to others there. Another policeman and his wife came last week to enter their names; they both appeared to feel their sinfulness deeply. A woman came to see Sr. Prince to-day, who was one of two living with a man; but has now forsaken him. It was gratifying to hear the woman's narrative of the sufferings of her mind, before she could resolve to cast herself at the foot of the Cross.'

" Thus far my extracts, which may give you some idea of the distinctive features of Br. Prince's missionary locality and labours. A good many negroes have of late gone down into those parts, land being cheap; a number of our Fairfield congregation will thereby be transferred to Br. Prince's pastoral care."

"*January 4th*, 1842.

"A few lines I must pen, to convey our heartfelt sympathy in the affecting bereavement of which this packet conveys to you the intelligence. How unsearchable are the counsels of the Lord, and His ways past finding out! Your dear brother Frederick has fallen a sacrifice to his kindness and philanthropy. He died at Hopeton of yellow fever, as your other letter will inform you. We feel for you, under this new stroke, and yet more for his bereaved widow; and can most cordially declare with you all, that the departed deserves to be embalmed in the memories of all who knew him, for his goodness and universal benevolence of character. In losing him we have lost a friend, a cheerful companion, and professional adviser. The solemn scenes of the closing weeks of his life, when he was in frequent attendance on persons dying of the yellow fever, appear to have made a deep impression on his mind and heart, and prepared him for his own departure.* We trust he sleeps in Jesus. You, dear friend, who have been so repeatedly tried, and sorely exercised, will feel this bereavement heavily; may it be sanctified to us all! make us more weaned from this world, more careful to live with a single eye to God's glory, and to stand in readiness for our Lord's coming!"

FROM BROTHER J. ELLIOTT.

"*New Carmel, Dec. 14th*, 1841.

"My Dear Brother Latrobe,—It is with a trembling hand, and a heart full of sorrow, that I take up my pen to address a few lines to you.

"On the 5th instant, your dear brother was at church with us, and played the organ at our morning service, being apparently in good health and spirits; and on the 12th, the following Sunday, I was called upon to perform the last mournful rites over his remains. During the week of his illness, I saw him every day, and some days I rode over twice to Hopeton. If the best of nursing and medical attendance; and if the prayers and good wishes of the very many, to whom he had endeared himself, during his short residence of eleven months in this island, could have saved his life, he would still be with us. The prevailing fever, which has carried off so many Europeans this year, proved fatal to him also. From the nature of his disease, he could not say very much during his last days; but from his walk and conversation, since he came amongst us, we cannot doubt, but he was a true believer in the Lord Jesus Christ, and was 'accepted in Him, the Beloved.' Br. Pfeiffer will write you more fully on this subject, as he was by his bed-side during a great part of his illness, which it was not possible for me to be, my dear wife having been confined in the middle of the week, so that I had in

* Our valued friend Mrs. Scott, of Hopeton, observes in a letter to the Editor, that, in the course of this attendance, his departed brother had approved himself, according to the testimony of one of his surviving patients —"a physician to the soul as well as to the body, and a nurse to all who desired his medical aid."

consequence her work and my own to attend to. Our joy that a 'man was born' was awfully damped, by seeing the hand of death laid on our dear friend in the prime of his life. While we affectionately sympathize with you, under this sore bereavement, we cannot help asking you to sympathize with us. You indeed have lost a near and dear relative, but one whom you might probably never have seen again in the flesh. We have lost a dear friend and brother, with whom we had almost daily converse—one whose society was sweet to us—and whose intercourse we hoped long to enjoy. But the loss that all friends and relations have sustained is nothing compared with that of the bereaved widow, for no heart could be so closely entwined with his as hers was. The hand which hath wounded can alone heal. May He do it!"

"*December* 16*th*.

"Both Br. Pfeiffer and myself were attacked with fever after the funeral, but through God's great mercy we are recovering. Sr. Elliott and her son (born on the 9th instant) are doing well."

3. ST. KITTS.

EXTRACT OF THE DIARY OF BASSETERRE, FOR THE YEAR 1839.

January 1*st*. A great concourse of people attended our public service on the first day of the year, to whom we proclaimed, that, while successive years are wasting, the Word of God abideth for ever; and that is the Word, which by the Gospel is preached to the children of men.

During the week, we conversed with the baptized belonging to the Windward division of our flock.

6*th*. *Epiphany*. Although there was heavy rain in the morning, both chapel and school-house had overflowing auditories. In our second service, five adults and two children were baptized, and two couples married. In the evening, the rain was so violent, that the public street became like a stream of water, and every body was confined to the house.

15*th*. Visited a number of our sick people in town. An old helper sister said—"O, the Lord is so good to me; He is a kind Father! In the night when I cannot sleep, I think of Him, and He is so gracious to me, that it makes my sleepless hours appear short."

20*th*. After the usual services, we held the yearly love-feast with our helpers and chapel-servants, wherein they were exhorted to be faithful in their important calling, and never to forget, that whatever they do is to be done unto the Lord.

27*th*. We had a very large auditory at all our public services, and then a yearly meeting with the members of the Friendly Societies connected with our church. They filled our chapel twice. The rules and regulations were read and explained; and we were pleased to observe the willing and cheerful spirit which prevailed among them.

February 2*nd*. We concluded the speaking with the members of

our Leeward division; and in the following week, we conversed with 304 communicants belonging to it.

10*th.* This week we spoke with 523 of our new people, candidates, and excluded, and were glad to see many coming unto us, who for years have kept themselves away. One man said, "I am now coming to give myself entirely to our dear Saviour."

24*th.* We had public service in three divisions, it being our adult prayer-day. We had the pleasure to add 44 persons to the class of candidates for baptism, to receive 8 into the congregation, and to re-admit 6 excluded.

March 3*d* was the children's prayer-day; and, after the public service, Br. Ricksecker baptized nine infants into the death of Jesus.

7*th.* Br. and Sr. Ricksecker went to Johnson's Estate, where Br. R. delivered a discourse in a negro-house to the old and infirm, who were very thankful for his visit. He also baptized a sick infant.

24*th, Palm-Sunday.* We had a very large congregation, and the children sang *Hosanna* with cheerful voices. During the whole week, the services were well attended; and on the 31st, *Easter-Sunday*, we were awakened at 4 o'clock in the morning, by the whisper of many voices, who had seated themselves in the public street around our dwelling. Between 5 and 6 o'clock our gate was opened, and we proceeded into our small burial-ground, when we prayed the Easter-Morning Litany. The day was very fine. We afterwards read the history of our Saviour's resurrection, to about 1000 persons, assembled in the chapel and school-room. The preaching was equally well attended; indeed, all the services of the week have been highly valued by our people, and we trust, many souls have received an abiding blessing, from the meditation upon our Saviour's last sufferings, His death, and resurrection.

Above twenty different places on estates and in town were visited, chiefly by Br. Ricksecker, and thus the old and infirm people were gathered together, to hear the history of the last days of our Lord. They expressed great thankfulness for this privilege, and for the opportunities afforded them, to know that all He suffered was for them and the lost human race.

April 1*st.* The Brn. Oerter and Ricksecker paid a farewell visit to our Lieutenant-Governor, Sir Henry M'Leod, who intends leaving this island for England by the next packet, thence to proceed to assume the government of Trinidad. He received us with his usual friendliness, and sent a salutation to our people, to whom he has always shown himself a kind benefactor.

14*th.* In a meeting after our public service, a brother asked pardon, having given offence by his bad conduct. Those who had been admitted to the Holy Communion, or been baptized during the past year, had a love-feast. Their number was 80, and we exhorted them to be faithful to the Lord, who had graciously united them to His church.

28*th.* One hundred and fifty-three widows met to celebrate their memorial-day; and were addressed upon the subject of their peculiar trials, and the promises given in the Word of God to those, "who are widows indeed."

May 4*th.* The Brn. Oerter and Ricksecker visited a number of our old and sick people in town; many of them are in want of every comfort; and we frequently cannot leave them, without giving them a trifle, to procure absolute necessaries.

13*th* was the funeral of Sr. Caroline Lee, formerly a chapel-servant, and as such, she was interred in our small burial-ground. She was among the poor and needy of this world, having no relative to care for and protect her; but her Saviour provided for her, and friends who respected, assisted, and helped her on. She was baptized by the late Br. Gottwald, and frequently related how, at that time, those who attended our church were hooted at as they came along, and disturbed when assembled at their meetings. She was of an humble, meek spirit, and often said—"I am not worthy of the least favour from my Saviour, who still is merciful to me, a sinful, worthless creature."

19*th. Whit-Sunday.* The meetings were well attended; and we exhorted our hearers to pray for the gift of the Holy Ghost, without whose work in their hearts, they never will come to Christ for salvation.

30*th.* His Excellency, our new Lieutenant-Governor, Charles Cunningham, Esq., arrived here from Barbadoes; and through him we received letters from our brethren and sisters in that island.

June 3*d.* Finding it impossible to continue holding a service with a third division of our numerous hearers, an open shed, with rough boards and benches, was added to the north side of our chapel, which place may contain 300 people.

11*th.* The Brn. Oerter and Ricksecker went to Bethesda, where the new school-house was solemnly opened, 300 children being present. On this occasion Br. Ricksecker experienced a providential escape; his horse fell, and threw him over his head. On rising, the horse put one foot on Br. Ricksecker's back, and another on his hand; but, as if frightened, he quickly changed his position, and stood still. On our return, a doctor was called in. He bled the patient immediately, and gave him some medicine; and, in a few days, Br. R. could again attend to the school.

August 1*st.* It being a year to-day, since the complete emancipation of the negroes, we celebrated the event with our people, and rendered our most hearty thanks to Him, who is the Giver of every good gift. In our crowded services, we considered the words, "If the Son shall make you free, ye shall be free indeed." John viii. 36. We also commended ourselves to the protection of our heavenly Father, this being the commencement of the hurricane season.

2*d.* We gave our day-scholars a love-feast, after which they recited some psalms and hymns, and several anthems were sung by the children, accompanied with a piano-forte. It was an encouraging sight for those interested in negro education, to see 300 children, neatly dressed, and with cheerful voices praising God, who had blessed them with so many privileges.

11*th.* Several were added to the candidates' class, but our joy was diminished, by having to exclude others from their privileges in the church, their walk being contrary to their Christian profession.

18*th.* The single women and girls celebrated their memorial-day, and were instructed as to the peculiar duties and privileges of their state. We believe, that our exhortations were listened to with attention; 209 were present. All our people seem to take an interest in this festival. Our old sisters said, "What good times are these for the young people, thanks be to the Lord! We had no such privileges in our young days."

September 1*st.* This day our single brethren and youths celebrated their memorial-day: 160 were present, who all promised to live unto the Lord, who had bought them with His precious blood. May He give them grace, to act as becomes His followers!

October 6*th.* On this our prayer-day, we had the pleasure to add forty persons to the candidates' class, besides five who were re-admitted to the same. In the congregation-meeting, sixteen were received into our brotherly covenant, and eight re-admitted. It was a solemn and blessed season.

13*th.* The married division of our flock celebrated their memorial-day: 239 couples, and 60 persons, whose partners are not members of our church, or were sick, attended. On such occasions, the want of room is particularly felt, and frequently creates dissatisfaction among our people, which it is out of our power to prevent.*

31*st.* A young girl, who has for some years been afflicted with sore feet, showed herself very penitent concerning her former wicked life. "I know," she said, "that my affliction is for the benefit of my soul; my Saviour was crucified for me; yet I have done nothing for Him, but now I know Him."

November 16*th.* The Brn. Oerter and Ricksecker drove to Estridge's Estate, and had a conversation with Mr. P. relative to an occasional service there. He expressed himself ready to give us the old sick-house for the purpose, and added, "You shall at all times be welcome."

December 4*th.* Br. Ricksecker was called to visit a communicant sister, who was in a deep decline. Her whole mind was fixed on our Saviour and His merits. In the following night she departed, and we had reason to believe, that she entered into "the rest that remaineth for the people of God."

8*th.* We were much engaged at this time, in visiting the sick and dying. Some of them deeply lamented that they had spent their whole lives careless of the concerns of their immortal souls. With others we could rejoice, who had sought and found their Saviour.

24*th. Christmas-eve.* Our chapel and school-house were decorated with branches of the pimento-tree, and several Scripture texts. We celebrated in the evening service, the birth of Jesus Christ, and, with the shepherds, we welcomed Jehovah in His humble manger, adored Him as our Saviour, and united in the song of the angels, "Glory to God in the highest, and on earth peace, good-will towards men."

25*th. Christmas-day.* We had public service, both in the chapel

* This will be obviated by the erection of the new church.

and school-house, and in the evening, several anthems were performed.

26*th*. Our day and Sunday-scholars had a love-feast; nearly 800 of them attended. In it, they recited the 2nd chapter of St. Luke; and reward-books were distributed on their return to the school-house.

27*th*. Our day-scholars were examined in the Scriptures, in reading, spelling, and Bible history. They then had a love-feast, and the rewards sent us from England and America were distributed: 350 were present.

31*st*. We concluded the year with our usual solemnities, and felt the Lord's presence in an especial manner. We besought Him to forgive our many transgressions and omissions, to accept our thanksgivings for the undeserved mercies received, and to continue His fatherly protection, care, and guidance in the coming year, leading and directing us, as the people of His pasture, and the sheep of His hand.

In the year 1839, there were baptized 10 adults and 70 children; 42 were admitted to the Holy Communion; 75 acknowledged candidates for that ordinance; 195 became candidates for reception. Departed this life: children, 21; adults, 37. Married, 58 couples. Excluded, 48.

At the close of the year, the congregation consisted of communicants, 700; candidates for do., 204; baptized children, 556; received members not yet communicants, 237; candidates for baptism, or reception, 406; new people and excluded, 372. Total, 2475; 177 more than last year.

We commend ourselves and this numerous flock to the prayers of our brethren and sisters and friends.

P. Ricksecker. L. F. Oerter.

V. Report of the Directors of the Society for the Propagation of the Gospel among the Heathen, submitted at the annual meeting in Bethlehem, Pennsylvania, September 5th, 1842.

(Translated for the Missionary Intelligencer.)

1. Mission in New-Fairfield, Upper Canada.

This mission cannot report of any considerable increase from the heathen in the neighborhood. Owing to the emigration of a numerous part of its members, about four years ago, this congregation was reduced to "*a little flock*," and has remained such to the present day; but it still enjoys the faithful protection and tender solicitude of the good and only Shepherd of *those* sheep, that are gathered for Him in every part of the world. Under this conviction, those brethren, who have been called to feed the small number of His sheep and lambs, have in the past year also been faithfully labouring, that their flock should enjoy every privilege to hear the voice of the good Shepherd out of His word. As evidence, that to most of their dear people this

was a well known and beloved voice, our missionaries would refer to the diligent attendance at divine service, and the frequent deep solemnity that seemed to prevail, when speaking and singing of, or sacramentally calling to remembrance the wondrous fact, that the tender Shepherd, the Son of God, from love to the lost sheep, laid down His life in order to bestow on them life, and abundance of grace! Neither were proofs wanting, that *this* voice spoke strongly and effectually in the hearts of many, reproving them of ungodliness in thought and life, and instructing them in righteousness. Yea, even those, who listened only to the syren songs of the world and sin, were followed by the same voice of the good Shepherd in all their wanderings,—by the voice of that precious blood, that flowed for them,—until many a hardened soul was eventually softened and gained for Christ. The following among other instances is mentioned in the diary of New-Fairfield:

"An Indian of the Saki tribe, who had been baptized by the Methodists, and who had occasionally resided with us during the last seven years, and had at times appeared to be under strong exercises of mind, but soon relapsed into drunkenness, and other vices,—shewed at length, in the beginning of this year, evidences of a genuine conversion of heart. In consequence of a severe cold, he was soon afterwards seized with a painful disease, and declared in expectation of his speedy dissolution: 'I know that I have led a wicked life, but the Lord has had mercy on me, and heard my poor prayers, when often kneeling under a tree in the lone woods. He has given me the consoling assurance, that He is also *my* Saviour, and that He came into the world to save sinners, vile and wretched as I am. Death has no terrors for me, because I can believe, that my Saviour will not cast me out, but bestow upon me everlasting blessedness, through undeserved grace.' When he received the blessing of the Lord on the evening before his departure, he confirmed it with a joyful *Amen!*"

Some of our members had, in the summer of the last year, recommenced to keep social worship in their houses, when, after singing and short addresses, prayers were offered up by different individuals in succession. To prevent disorder, our missionaries deemed it expedient to appoint a prayer-meeting every Sabbath afternoon, and Wednesday forenoon, when one of the missionaries opens with prayer, and is succeeded in the same exercise by several of the Indian brethren.

It is to be wished, that the spirit of true simplicity and humility of heart may continue, as heretofore, to prevail in these meetings for mutual edification.

Whilst the labours of our missionaries to gain souls for the kingdom of God by the preaching of the gospel among the neighbouring heathen, especially the Puttawattamies, have as yet, apparently, proved fruitless, an extensive field for usefulness seems, on the other hand, to be opening for them among their white neighbours. Since the missionary force has been strengthened by the arrival of brother Lewis Kampman, one of the missionaries has, by particular request, preached almost every Sabbath for their white friends in the neighbourhood. This was most frequently the case in a school-house,

about five miles from New-Fairfield, where several Scotch and Irish families had formed a settlement. These people have resolved, as soon as they are able to defray the necessary expenses, to take steps for the institution of divine worship under the regular services of a minister of the gospel, and have, in the meanwhile, informed us, that they would, in that case, apply to us for an ordained minister, as they preferred the doctrine and ritual of the United Brethren's church, and many of them wished to attach themselves to our church. When such a request shall actually have been preferred before the P. H. Conference at Bethlehem, it will then form a subject of deliberation, in what manner the wishes of these people can be complied with.

In the meanwhile, our missionaries will, with pleasure, continue to serve their Christian neighbours with the preaching of the gospel, and other pastoral ministrations, whenever their other duties will admit of it,—as it is highly desirable, not merely for the sake of these dear people, but also for our mission itself, that genuine piety and a Christian deportment should prevail throughout the neighbourhood of our mission station. In a temporal point of view this mission was favoured with many blessings. Notwithstanding the long drought, that prevailed in the summer of the last year, the crops of wheat and Indian corn were more abundant than had been anticipated.

A great degree of dissatisfaction had been produced, because the annuity of 600 dollars for the land, ceded by our Indians, had not been paid out by the provincial government. It created, therefore, a proportionate degree of joy among our people, when in the beginning of last November, Col. Clinch, agent of Indian affairs, informed them, that the arrears, amounting to the sum of 1200 dollars, would be paid, not in money, but in various farming utensils, such as wagons, ploughs, hoes, axes, harness, &c. &c. He requested them to forward to him a list of all these articles wanted, and recommended to them to submit proposals, *how* to appropriate a part of their annuity for the improvement of their school-system. After mature deliberation, the heads of families handed in to him a list of articles, used for agricultural purposes, with the request, to erect a new and convenient school-house, in place of the old and very uncomfortable school-building. The above articles were soon after distributed, and 500 dollars appropriated for a new school-house, a frame building, one story and a half high, 33 feet by 18, which was to have been finished by the end of October. Thus a considerable item of expense has been saved, which would otherwise have been incurred by the mission, for which we feel very thankful.

As it had still remained undecided, what proportion of the annuities, paid by the governments of the United States and of the Canadian provinces, (the former of 400 dollars, and the latter of 600 dollars,) our missions at New-Fairfield and Westfield should respectively receive, a deputation of three Indian brethren was despatched from Westfield to New-Fairfield, in March last, for the adjustment of this matter, and the following agreement was the result of their deliberations with our people at New-Fairfield, viz.: that each mission should

retain the entire annuity, received from its respective government, with this promise, however, on the part of our New-Fairfield brethren, who would thus draw 200 dollars more per annum,—that they would remit 100 dollars to Westfield, if the annuity was paid out in money, and if not objected to by the British authorities.

A very desirable state of health prevailed throughout the past year in the congregation as well as in the mission family, with the exception of sister Bachman, who has been indisposed for some time, and on the 12th of March last we were distressed to hear, that, on account of her rapid decline, brother Bachman had been under the necessity of retiring to Lititz in Pennsylvania, in order to avail himself of superior medical aid. Here they arrived with their children on the 21st of May last. Sister Bachman, who is suffering of the consumption, was still very weak, according to the most recent intelligence.

The last letters received from our brethren at New-Fairfield, informed us, that the Christian Indians of the Methodist mission in Monseytown had, by a deputation, requested permission of our people to settle on the Fairfield land, as they had no land of their own, and to erect a chapel on the premises, in which their religious services would be performed by ministers of their own denomination. Our brethren declined granting this request, by stating, that their land had been granted to the Brethren's society in trust for *their* Christian Indians exclusively, and that they were hence not authorized to grant possession to other Christian Indians, who were neither members of the Brethren's church, nor desirous of becoming such.

In the year 1841, 4 adults and 8 children were baptized in Fairfield; 6 were received into the congregation, one married couple admitted to the holy communion, and 1 adult and 6 children departed this life.

This Indian congregation consisted at the close of the last year, of 33 communicants, 34 baptized adults, and 49 baptized children, 3 candidates for baptism, 13 excluded persons, 8 new people, and 10 unbaptized children, in all 150 persons, 9 more than at the close of the last year. The members of the mission family are: Abraham and Rosina Luckenbach, Henry and Louisa Bachman (at present at Lititz), and Lewis Kampman.

II. WESTFIELD IN MISSOURI TERRITORY.

In this mission also appearances do not yet entitle us to cherish the hope of any considerable accession from the heathen members of the Delaware tribe, that had removed to this western region before the commencement of our mission. Many of the heathen continue to visit Westfield, it is true, and especially at festival seasons, and are urgently entreated, in the public services and on private occasions, to be reconciled to God, and to accept the salvation procured for them also; but as yet they seem to be deaf to all appeals, and unmindful of the one thing needful. Since the commencement of the mission, only *one* from these heathen has been added to the church by holy baptism. Oh might the number of converts soon increase, yea the time be not distant, when the glad tidings of salvation shall be pro-

claimed to all the Indian tribes, scattered throughout the great, far West! Under these circumstances, the labours of our missionaries were almost exclusively directed to feed the flock of Christian Indians, intrusted to their care, and, as they fail in many respects to realize the idea of a genuine church of God, our brethren have been faithfully striving, by teaching and exhortation, by reproof and instruction, that the grace of God, the only effectual means of resisting all sin, might gain a fuller possession of the hearts, and that a life of faith in the Son of God, evidenced by a conversation worthy of the gospel, might generally prevail among their dear people. For their encouragement, they were permitted to see, that their labour in the Lord was not in vain, as will appear from the following extract from the mission-journal of last year:—

"*Sunday* the 10th of November, an especial visitation of the Spirit of God was perceptible. After the missionaries had addressed the congregation, some of the Indian brethren were called upon to speak. One of them said, that since he had determined to live in accordance with the word of God, the life of sin, which had formerly been his delight, was utterly repugnant to him. He now felt assured in his heart, that the Lord would receive him in mercy. He therefore besought his former associates in sin, to give their hearts to Jesus, and be thus delivered from the thraldom of sin.

Another brother said: "Oh! how blessed, to have found rest for our souls! For a long time I attempted to find it, seeking here and there for the blessedness described in the gospel, but all in vain, until I made an entire surrender of my heart to Jesus, and became willing to live upon grace alone. Then I obtained rest for my soul, and became a lover of the word of God, and obedient to my teachers. It is, therefore, my prayer for you, that you may give your hearts to the Saviour, and pray also for your dear teachers."

When the missionaries spoke individually with the members, especially with the communicants before sacramental seasons, it was often very pleasing to observe the beginning of spiritual life in the hearts of several, and that the work of grace, already begun, was progressing in others under the sanctifying influences of the Spirit of God.

As several families of Mahikander Indians, who are members of our congregation at Westfield, reside about fifteen miles from this station, they were occasionally visited by the brethren Christian Miksch and Jesse Vogler, and divine service performed for them. On one of these visits, in the month of February last, brother Jesse Vogler proceeded in company with his brother-in-law, brother Richard Miksch from Ohio, to Cantonment Leavenworth, where 5 to 600 mounted dragoons of the United States army are stationed, to preserve peace and order among the different tribes of Indians, and to guard against the depredations of the white frontier people. They met with a friendly reception from the assistant physician, Mr. Papmiller, an European, who had been on a visit to Westfield,—and were also introduced to Col. Kearney, the commanding officer, who inquired with great interest about the prospects of our mission.

The predatory incursions carried on by the different Indian tribes,

at war with one another, in spite of all prohibitory measures on the part of the general government, are not only attended by the shedding of blood and loss of life, but tend also to keep the hostile tribes in constant fear of being surprised by their enemies. Under these circumstances, it must be regarded as very favourable to the state of our mission, that the feuds, which had for several years prevailed between the Osages and Delawares, were at length adjusted in an amicable manner.

A circumstance that occurred some time ago, may be adduced as evidence, that the enmity and unbelief of the unrenewed heart, are not the sole causes why the greater part of the heathen Indians reject the gospel, but that distrust and hatred towards the whites in general, and also the missionaries, co-operate with the former motives in rendering the savages inaccessible to the word of God. In the latter part of autumn, the married Indian brother, Nathan, one of our most industrious heads of families, was seized with the measles, then prevalent in Westfield and the neighbourhood. During his sickness, and at his funeral, his heathen brother showed great hostility towards the missionaries. In the first place, he proposed to effect his brother's restoration by means of sorcery. This was of course opposed by the missionaries, and by the sick man himself, who expressed his reliance upon Jesus for life and death, and in this frame of mind he remained until his departure. Hereupon his heathen brother declared, that he regarded the missionaries and all whites, as deceivers, who, under the pretext of teaching the Indian, what he already knew, viz. how to serve God in truth, attempted to defraud the red man of his land.

It is much to be deplored, that even in the congregation some individuals cherish similar feelings of distrust against the missionaries. This manifested itself upon the return of the three brethren, who, as has been already mentioned, had been commissioned to proceed to New-Fairfield, in reference to the annuities, granted to the two missions of Westfield and New-Fairfield.

Brother Tobias, who covets authority and influence in the congregation, was dissatisfied with the results of the deliberations, as above stated, because they disappointed his own selfish expectations. He therefore threw the whole blame upon the missionaries, and attempted to render them objects of suspicion, especially to the younger part of the congregation, by representing them as persons, who were only intent upon appropriating to themselves the possession and use of the land belonging to the Indians. The missionaries felt, that it was due to their character, to expose the fallacy of this suspicion in a public declaration addressed to the congregation, and to point out the only object for which our Indian missions had been commenced, and carried on to the present day by the brethren.

In the month of March the missionaries at Westfield were delighted to receive a visit from brother and sister Vogler, from the Cherokee mission in Arkansas Territory. They had travelled from their station, near Beattie's Prairie, to Westfield, a distance of about 220 miles, in nine days. Brother Miles Vogler addressed the congregation several times with acceptance, and returned to his own sta-

tion, on May 4th ultimo, accompanied by Sister Vogler. In the course of the year 1841, 1 adult and 10 children have been baptized at Westfield; 1 person was received into the congregation, 2 individuals were admitted to the holy communion, and 1 adult and 6 persons have departed this life. At the close of the year the Indian congregation consisted of 35 communicants, 35 who had been received and baptized as adults, 41 baptized children, 16 unbaptized children, 22 persons, partly excluded, partly new people; in all, 149 persons, *one* less than at the close of the year 1840.

The members of the mission family are: John Christian and Magdalene Miksch, Jesse and Mary Ann Louisa Vogler.

III. CHEROKEE MISSION IN ARKANSAS TERRITORY.

The arrival of the young brethren Gilbert Bishop and David Zeisberger Smith from Salem, at our missionary station near Beattie's Prairie in the Cherokee nation, took place October 4th ult. They were received with great joy by the mission family, brother and sister Vogler and brother Herman Ruede. We have not since that time received any additional intelligence from this station, which is under the especial superintendence of the Prov. H. Conference, at Salem, North Carolina. We trust, however, that this mission is in a flourishing state, and it remains, as heretofore, an object of our best wishes and faithful supplications before the Lord.

MISCELLANEOUS INTELLIGENCE.

A letter of Br. Joseph Roemer, from Friedensthal, St. Croix, contains the pleasing intelligence, that their eight public schools on this island have been in operation since the beginning of this year, and that they were in a very flourishing condition. About 1200 children are daily instructed in these schools, and in some striking instances it had already become apparent, that the Lord had blessed the self-denying labours of our brethren, who are engaged in this noble work!

Br. Treu's letter from Paramaribo, South America, dated 21st March last, informs us, that in Salem, Upper Nickerie District, 11 adults had been baptized on Sunday Sexages, (January 30th ult.)

The daily evening services were numerously attended by the blacks, and their children improved rapidly at school.

According to br. Teutsch's letter of last December, all the members of the mission families in Genadendal and Groenekloof, South Africa, enjoyed excellent health. On the 8th of August, 1841, the first confirmation had taken place at *Clarkson*, among the Fingoos. This solemn service seems to have made a deep impression upon all present. On the memorable 13th of August, the three confirmands partook of the holy supper of the Lord for the first time with their dear missionaries.

This infant congregation, in spite of numberless obstacles and temptations, is stated to be growing in number, as well as in the grace and knowledge of the Lord Jesus Christ.

[From the "Periodical Accounts," &c.]

I. Society for the Furtherance of the Gospel.—On the 3d of June, the Society held its *Half-yearly General Meeting*, under a cheering sense of the presence and peace of our Lord and Saviour, and in union of spirit with all His true disciples and servants. Besides Br. and Sr. Erdman, Br. Aug. Ribbach and Sr. Hahn, destined for the service of the mission in Labrador, the society had the pleasure to receive as guests on this occasion, a number of esteemed Christian friends, and to welcome them as representatives of the several churches, of which they are severally ministers or members. Among these may be mentioned the Rev. Dr. Tyng, a clergyman of the Episcopal Church at Philadelphia, who is on a visit to this country for the benefit of his health, and likewise as a deputation from several of the religious societies in the United States; the Rev. Dr. Kniewel, Archdeacon of the Lutheran Church at Dantzick; the Rev. Mr. Rosselloty, President of the Consistory of the French Reformed Church at Orleans; and Mr. Hauge, of Christiania, in Norway, a candidate for holy orders, and a member of the Brethren's Society in that town and neighbourhood. After the reading of the Society's circular to the mission-conferences in Labrador, and the communication of intelligence of various kinds, from other fields of missionary labour occupied by the Brethren's Church, a very interesting address was delivered by Dr. Tyng, in which he gave utterance to his feelings of affectionate regard for the Society, and reminded its members and all who are associated with them, of the unspeakable privilege conferred on them of making known to the heathen the glad tidings of salvation through a crucified Saviour. His allusion to the kind and effectual advocacy of the Brethren's missionary cause by H. V. Tebbs, Esq., a member of the committee of the London Association, during a recent visit to several cities of the North American Union, led this esteemed friend to state a few particulars of the visit referred to, and to bear his grateful testimony to the Christian affection and cordiality, which he experienced from individuals of every class and of every religious denomination, with which he came in contact. Before the close of the meeting, the Appeal of the Society, in furtherance of the effort now in progress, for the liquidation of the heavy debt on the mission fund, was earnestly recommended to the generous co-operation of the friends present.

II. Basel Missionary Society.—The following particulars relative to the proposed revival of the mission of this valuable Society on the coast of Guinea, and of the aid which the Brethren's Church hopes to be enabled to afford, in the prosecution of an object of such peculiar interest and importance at the present juncture, may not be altogether unacceptable. To some of our readers, it may be already

known, that a mission of this Society was established at Danish Acra, on the Gold Coast, in the year 1828, whence it was transferred, in 1835, to the negro town of Acropong, distant about forty miles from Acra, and the residence of the native chief of the territory of Aquapim. Of the nine missionary brethren who occupied successively these two stations, no fewer than eight were removed by death, in the course of as many years; in consequence of which fearful mortality, and the interruption of peaceful relations between the Danish authorities at Acra and the native tribes, the only survivor of this devoted band, the Rev. A. Riis (Rees), received direction to return to Europe with his wife, who is a sister of Br. H. Wotiler, missionary in the island of St. Jan. It was not without regret, that Br. Riis quitted his post; for though he had not been permitted to behold any spiritual fruit from his persevering labours, he had gained the affection of the negroes in no common degree, and acquired an influence over their minds, which promised to be attended with the most beneficial results. From the period of his arrival in Europe, in the early part of 1840, till within the last few months, the renewal of the mission, though an object of unabated desire, and of frequent deliberation, continued problematical. Before they ventured upon a procedure of so much moment, it appeared indispensable to the committee, that two important preliminaries should be secured,—the entire concurrence and formal sanction of the Danish government, and the co-operation of a few Christian families of negro extraction, to be derived from the West Indies, and preferably from the British Colonies, who might assist the missionaries in the cultivation of the ground, the construction of houses, and the practice of other useful arts, besides the service they might render in the instruction of youth, and the exhibition of the character and demeanour of a little Christian community. For the attainment of the last-mentioned object, the committee had recourse to their Moravian Brethren, whose numerous and long-established congregations in the West Indies appeared to afford the best hopes of obtaining the desired supply. The Brethren's Society for the furtherance of the Gospel, esteeming it a privilege to co-operate in any attempt to carry the blessings of Christianity and civilization to the children of Africa, and having received the needful authorization from the Mission-Board at Herrnhut, hereupon addressed a circular to the Mission-Conferences in Antigua, St. Kitts, and Jamaica, requesting their aid, in procuring a few negro or coloured families, of the class above described, who might assist in the re-establishment and maintenance of a mission at Acropong. The answer to this application proving favourable, and the negotiation with the Danish court having been meanwhile brought to a successful issue, the committee were encouraged in the spring of the present year, to take immediate steps, for the re-occupation of the post of usefulness which they had so reluctantly quitted. Br. Riis and his wife were directed to return to the Coast of Guinea, accompanied by the Rev. J. G. Widman, an ordained missionary, by Mr. Herman Halleur, an artisan from Rostock, and George Thompson, a negro youth from Liberia, who had been thirteen years in training at the institution at Basel, as missionary

assistant. Before the end of May, the individuals just named, with the exception of Mr. Halleur, had assembled in London, where the rescript issued in their favour by the King of Denmark, who, as well as his truly pious consort, had manifested a very lively interest in the success of their undertaking, reached their hands. Their case having been meanwhile laid before Lord Stanley, her Majesty's Principal Secretary of State for the Colonies, by the Committee of the Society for the furtherance of the Gospel, his Lordship was pleased to favour them with letters of recommendation to the governors of Jamaica, Antigua, and St. Kitts, and of the British settlement of Cape Coast Castle, on the Coast of Guinea,—a proof of his Lordship's kindness, which the Society and their fellow-servants desire gratefully to acknowledge. On the 29th of May, Br. and Sr. Riis, and their two associates, embarked on board the Ludlow, Capt. Johnson, bound for St. Johns, Antigua, from which island, or from Jamaica, they hope to find the means of conveyance to the Gold Coast, before the close of the year. During the period of their sojourn in the West Indies, they may be well and usefully employed, under the blessing of the Lord, in making themselves intimately acquainted with the nature and arrangements of a mission to the negroes, and in assisting in the selection of the families who are to cooperate with them in their labours, and to share their hazards and their responsibilities. May the Lord go with them; vouchsafe to them large supplies of His grace and strength; grant them the continual teaching and guidance of His Holy Spirit; and, if consistent with His holy will, preserve their lives and their health, and crown their endeavours with abundant success. In this prayer, we are assured every member of our church, and every friend and well-wisher of the African race, will cordially unite.

III. Surinam.—In a letter, dated July 30, 1841, Br. Rasmus Schmidt gives some particulars of the progress of the mission at Bambey. Though both himself and his wife had been often ailing, and were seriously indisposed during the Passion Week, the Lord strengthened Br. Schmidt so far, that he was enabled to attend to all the services of that blessed season. Four baptisms had already taken place at the new settlement, and seemed to make a salutary impression on those who were present. Meanwhile, however, there continues to be much that is trying to the faith of the missionaries, who have great need of the support, derived from the conviction that they are where they are, according to the special direction of the Lord.

IV. Missionary Appointments and Removals.—1. Br. Aug. Ribbach, of Niesky, has received a call to the service of the mission in Labrador.

2. To the service of the same mission the widow Sr. Johan. Christ. Hahn, also of Niesky.

3. Br. Benj. Ricksecker, of Basseterre, has been appointed a member of the mission-conference in the island of St. Kitts.

4. Br. J. Gardin, of the Antigua Mission, has been appointed a member of the Directing Conference, and superintendent of the schools in the Danish Islands, in place of Br. Jos. Römer, who has

returned to Europe for the recovery of his shattered health. Br. Gardin reached St. Thomas on the 11th of March, in company of Br. Hartvig, who has been appointed Warden of the Mission in the Danish Islands, and a member of the Directing Conference.

5. Brn. and Srs. Kölbing and Heinrich reached Table Bay on the 28th of February, after a very long and tedious passage from London, of nearly sixteen weeks.

6. Br. William Reichel arrived with his wife at St. Johns, Antigua, on the 17th of January, and entered upon his duties as Warden of the Mission.

7. Br. W. H. Oates, having been married on the 5th of April to Sr. Rosa Louisa Badham, of Wyke, embarked on the 23d of May, for Jamaica, in the St. Vincent's planter, Capt. Allen.

8. Br. Henry Wied, of the Danish Island Mission, was joined in holy matrimony, on the 10th of March, to Sr. Wilhelm. Eliza Stephan, of Neudietendorf.

V. Obituary.—1. On the 9th of November ult., departed this life at Shiloh, in South Africa, the married sister Sophia Bonatz, in the 34th year of her age.

2. And on the 5th of March, at Christiansfeld, the married Br. John George Grillich, in his 80th year; he had spent 48 years in the service of the mission in Greenland.

3. Departed at Berthelsdorf, on the 25th of April ult., the married sister Johanna C. F. Frueauf, after a short illness, in the 70th year of her earthly pilgrimage.

4. Departed April 28th last, Br. Marten Paulsen Lund, of the Surinam Mission, aged 36 years and 3 months, of bronchitical consumption.

5. Departed at Herrnhut, on the 7th of June last, Christian Gottlieb Hueffel, the Senior Bishop in the U. B. Church, nearly 80 years old. After many years' service in different schools and congregations in Germany, he became a member of the U. E. Conference from 1809 to 1819, then he was stationed at Bethlehem, Pennsylvania, as president of the Pr. H. Conference, and subsequently from 1827 to 1836, he was again called to serve in the Unity's Elders' Conference at Berthelsdorf in Germany. He will long remain embalmed in our memory!

6. Departed at Herrnhut, the widowed sister Anna Benigna Gorke, who had served with her husband for many years in the Greenland mission.

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